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ART. I.—*The History of the World from the Reign of Alexander to that of Augustus, comprehending the latter Ages of European Greece, and the History of the Greek Kingdoms in Asia and Africa, from their Foundation to their Destruction, with a preliminary Survey of Alexander's Conquests, and an Estimate of his Plans for their Consolidation and Improvement. By John Gillies, LL. D. F.R.S. and S.A. London. F.R.S. Edinburgh; and Historiographer to his Majesty for Scotland.* 2 *Vols.* 4*to.* 4*l.* 4*s.* Cadell *and* Davies. 1807.

THE history with which Dr. Gillies has, in these two ample quartos presented the world, comprehends a period of about three hundred years from the death of Alexander to the reign of Augustus. He calls this period the *busiest* in the annals of mankind. If by *busiest,* he mean a period when the active powers of man were energised by the turbulence of his passions, when events which are the result of continued and impetuous exertion, followed each other in rapid succession, the epithet *busy* is certainly very characteristic of that portion of universal history, which Dr. Gillies has described, but he might have withheld the addition of superlative intensity. For many other periods of the world have been, in this sense, even more busy than that which intervened between the reigns of Alexander and Augustus. A large part of Dr. Gillies's work is occupied with the history of the successors of Alexander, between whom his wide spread dominions were divided after his death. This portion of the work, if we except the reigns of Seleucus and that of the three first Ptolemies, kings of Egypt, though replete with eventful details, is yet on the whole destitute of interest. The occurrences are too complex and the parties engaged in the tumultuous scene are too diversified, and too much objects of indifference, to fix the attention and awaken curiosity.

In this part of the work we read without emotion, the barren recital of crimes, wars, and acts of retaliation and of jealousy, competitions for power, and attempts at domination, the promiscuous ravages of cruelty and ambition, which contain no circumstances sufficiently grand or striking to excite any peculiar vivacity of attention, and bring them, as it were, into contact with our sensations. We cannot discard the feeling of listless apathy, and if we proceed to the end, we lay down the account without ever wishing to take it up again. A multitude of events, and a complication of catastrophes crowd the page; the scene is shifted, the actors varied; there is a vigorous competition for power, and no common exuberance of crimes. But yet no sympathy is excited, and throughout the attention is rather palled than awakened. It is a confused mass of passion and of vice; from the sight of which neither amusement nor instruction is to be derived. From these general remarks we must however except the reign of the three first Ptolemies, under whose wise and beneficent administration Egypt appears to have enjoyed a degree of prosperity equal to what she had experienced in any former period of her history. The reign of Ptolemy Philadelphus in particular merits our attention. It is one of the brightest in the annals of Egypt, and if we contrast it with the reigns of his contemporaries, it is like a spot of verdure amid a desert of horror and sterility. Commerce flourished, the arts experienced the most liberal encouragement, and poets, orators, and writers of every description adorn the brilliant interval. Theocritus, the prince of pastoral poets, who was a contemporary with Ptolemy, and who wrote in the capital of Alexandria, tells us, 'that the sway of his king and patron extended over more than thirty thousand cities or towns, flourishing in useful arts.' But as poets have the privilege of fiction, and may be supposed to exercise it liberally when speaking of those, by whom they have been honoured and caressed, Dr. Gillies appeals to the testimony of Appian a native of Alexandria, who was prefect of Egypt in the first century, and who is an historian eminent for fidelity.

'According to Appian, Philadelphus' army consisted of two hundred thousand horse, three hundred elephants, and two thousand armed chariots. His arsenals were copiously stored with all sorts of military engines, and with armour for three hundred thousand men in addition to those which he actually had on foot. His navy was not less magnificent, consisting of a hundred and twelve ships of an uncommon size, from gallies of five to others of thirty-five tier of oars: his trireme and quadrireme gallies amounted to fifteen hundred; he had two thousand armed vessels of a smaller size; above four thousand Egyptian merchantmen navigated the Mediterranean; and the Nile gloried in the pompous weight of eight hundred resplendent

barges, adorned with idols of gold on their prows and sterns. The naval magazines of Ptolemy were still better stored than the military; since, in the former he had every thing necessary for the equipment of double the number of gallies actually fitted out. Yet those mighty fleets and armies did not exhaust his more stupendous treasury: which, at the time of his death, amounted to seven hundred and forty thousand Egyptian talents, exceeding in value a hundred and ninety millions sterling; a sum, of which not indeed modern accumulation, but modern profusion only can help us to form a notion. In the zenith of Roman greatness, the magnificence of the second Ptolemy still continued proverbial, and the epithet of Philadelphian was employed to characterise those works pre-eminent in preciousness of material, or nobleness of design.'

The dominion of Ptolemy beside Cælo-Syria, Phœnicia, and the isle of Cyprus, comprehended the whole maritime coast of the Lesser Asia, and offered numerous facilities for acquiring that commercial and maritime greatness which he strenuously sought. The turbulent and distracted state of Lower Asia and Greece, at the same time, caused a large influx of industrious foreigners into Egypt.

'There is historical evidence that Ptolemy traded directly to India, though this trade was carried on by a small number of vessels. Such, however, as it was, it prevented the monopoly, which might otherwise have been enjoyed by the Sabæans, in the great articles of spices and perfumes. By his ships on the Red Sea, Ptolemy carried on a lucrative commerce with Yemen and Adel, respectively the finest districts in Arabia and Ethiopia; and the traffic of pepper, aromatics, pearls, and gold, whose caravans anciently raised the stupendous inland capitals of Thebes and Memphis, now enriched by numerous fleets, the maritime emporium of Alexandria. By his judicious arrangements in this city, and the help of his subservient allies in Rhodes, Ptolemy introduced an easier communication than had formerly subsisted between the east and west, and by commanding the Mediterranean on one side, and the Red Sea on the other, finished, as it were, two arms of the vast commercial colossus, which Alexander had rough-hewn or projected, and which, had that conqueror lived a few years longer, he would have reared entire, to the unspeakable benefit of posterity.'

In addition to the desire of enriching his subjects by commerce, Ptolemy appeared ambitious of equalling the ancient kings of Egypt in the splendour and the magnitude of some of his public works. Among these may be reckoned his completion of the canal, which had been left unfinished by Sesostris and Darius, which was to connect the Red Sea with the Meditrraneau.

'There is not any proof,' says Dr. Gillies, 'that it ever remained open for any considerable time, and the navigation of it seems to have been speedily abandoned by Ptolemy himself, since he was at great expence in establishing caravan communications between the Red Sea and the Nile, first from Beernice in the parallel of Syene, and next from the more northerly and more convenient harbour of Myos Hormos. From both these harbours roads led to Coptos on the Nile; the road from Myos Hormos to Coptos was provided with caravanseries at each station, and with a canal for supplying the travelling merchants and their camels with fresh water. As the distance was inconsiderable, and the commodities transported of great value, this route was deemed preferable to a dangerous and circuitous navigation to Alexandria.

'From the earliest ages the natives of Egypt had carried on a great inland commerce with Ethiopia and Arabia. But their religious horror for the sea, and especially for a seafaring life, prevented them from availing themselves to the utmost of this traffic. Egypt was in some measure the China of antiquity, in whose harbours the Phœnicians and Greeks successively gained great riches, while the inhabitants of the country, declining all maritime concerns, neither sold their own commodities to the best advantage, nor purchased foreign articles at the cheapest rate. The Ptolemies completely changed this pernicious system; they traded with their own ships to all the ports of the Mediterranean: Tyre had already fallen, and Carthage soon fell with the rise of Alexandria, whose central situation co-operated with other circumstances in giving to it a decided preeminence as a great maritime emporium. Sensible of this advantage, the second Ptolemy should seem to have determined, towards the end of his reign, to carry on entirely by the Red Sea the caravan trade which had formerly subsisted between the cities of Egypt on one hand, and those of Ethiopia on the other.'

Among the poets, who flourished in the reign of Ptolemy, and who received his encouragement and support, Dr. Gillies mentions Aratus, Callimachus, Theocritus, Apollonius, Lycophron, Nicander, and the younger Homer. Of these Theocritus and Apollonius still hold a distinguished rank amongst those who have successfully courted the inspirations of the muse. Theocritus deservedly claims the wreath of pastoral pre-eminence; and in the most pathetic and interesting part of his Æneid Virgil borrowed largely from Apollonius. The reign of Ptolemy Philadelphus was favourable not only to literature but the arts. He kept more artists in his pay than any Greek king except Alexander had ever done. Egypt abounded in the richest materials for the labours of the statuary and the architect. Its fine marbles, which had been fashioned by the tasteless superstition of more early times into the most grotesque and unnatural shapes, were now cut by the unrivalled skill of Grecian

artists into forms of the ideal-beautiful of the most sublime and captivating kind.

'The epithet Philadelphian became proverbial to express expence employed with taste: and this taste appeared alike in the greatest and the smallest productions, from the lofty column and the magnificent temple to the elegant medal or polished gem; particularly in the miniature portraits of Arsinoe cut in chrystal by Satyrius.*'

The capital of this kingdom was adorned by his magnificence with temples, palaces, theatres, hippodromes and gymnasia; and Alexandria, which is at present surrounded by dreary solitudes, at that time exhibited a busy and lively scene, 'where innumerable canals strayed through rich fields, sheltered from the sun's rays by the green luxuriance of their produce. The whole country round breathed activity, life, and pleasure.' The prosperity which Egypt obtained under this beneficent and enlightened prince, was but faintly supported by his successor Ptolemy Euergetes; after whose death the country was badly governed till the time of the Cæsars, and gradually declined in opulence and power. But even after Egypt had become a province of the Roman empire, it contained a population of not less than 8,000,000†; and it must have been much more populous in the reign of Philadelphus.

After describing the interval of prosperity which Egypt enjoyed under the three first of the Ptolemies, particularly Philadelphus, Dr. Gillies proceeds to narrate the first faint commencement of the Roman power, when the grandson of Numitor set out from Alba with three hundred companions in arms to found a new city on the Seven Hills. Dr. Gillies with great justness remarks, that 'the Romans were indeed Greeks, only of an earlier age.'‡ 'The settlers in Magna Græcia left their native country at a time when its arts and institutions had acquired a considerable degree of maturity. But the Greek colonists in Latium migrated during a ruder state of the arts, and an earlier period of society.' But intermingling with the natives of the places where they fixed their residence, and maintaining no communication with the mother country, their origin in the lapse of years became involved in uncertainty; and afforded ample opportunity for the exaggerations of national pride and the disguise of national imposture. The Romans were at all

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* Anthолog. l. iv. c. 18. † Joseph. Bell. Jud. l. ii. c. 4.

‡ Dyon. Hal. Hist. Rom. l. 1. p. 10. et seq. ed Sylburg. Conf. Plutarch in Flamin. p. 375. ed. Xyland.

times unwilling to acknowledge their obligation to the Greeks for those laws and institutions which so long constituted their strength, their security, and their boast. But it is certain that the Romans borrowed from the Greeks the majority of their political and judicial institutions. 'Consuls were in Rome what the archons had been in Greece, the tribunes in the one country corresponded to the ephori in another, &c. &c.' The manners of the early Romans deserve our highest admiration. In no country in the world was the feeling of moral rectitude more generally prevalent or more vigorously exercised. 'The dread of admonition from a magistrate long served for a most efficacious restraint;* so acute was the sense of shame, and so awful the respect for government, deemed essential to the nature of man, because indispensable to his existence in community.' Though in the laws of antient Rome there was no prohibition of divorce, yet no divorce happened in Rome till the year U. C. 520. This shews that manners are more forcible than laws; and that where public opinion runs in the channel of morality, it is of itself a code of jurisprudence.

In the beginning of his xiith chapter Dr. Gillies gives a rapid sketch of the history of Rome from its foundation to the time when that republic, in the same year that Alexander died in Babylon, had extended its conquests to the confines of Magna Græcia. From this period, 323 B. C. the transactions of Rome constitute a regular part of his history; and his narrative gradually becomes less complex as that republic acquires an ascendant over the other states, and the attention is more absorbed by the high destiny of Rome. As this part of antient history has been so often detailed by other writers, it cannot be supposed that Dr. Gillies should be able to throw much new light on the subject. All that could be expected from him, was a compendious but luminous narrative of events, which are in general as well known as the occurrences of modern history. But on some occasions, Dr. Gillies has corrected the mistakes or supplied the omissions of his predecessors. Thus, for instance, his account of the Roman tactics, is more clear than what we find in other historians.

'Amidst unceasing conflicts with multiplied opponents, the Romans naturally discovered that other weapons, whether manual or missile, were all of them inferior in efficacy to their short

* The sole sanction of the Valerian law consisted in the declaration that he who violated it, would act amiss. Liv. x. c. 9.

massy swords, double edged, sharp pointed, and which sustained by a proper arm of defence were adapted alike to all varieties of ground and all descriptions of enemies. To make the best use of such a weapon, they saw the necessity of allowing the swordsman full space around him, and to leave to him this space within the smallest possible compass, they placed the men belonging to the second rank behind the intervals in the first, and the men belonging to the third rank behind the intervals in the second; compensating in safety to the soldier for this loose order by furnishing him with the scutum, a shield far more ample than the clypeus which he had before worn. In consequence of this alteration the Roman tactics became totally different from the Grecian. The Greeks acted in phalanx by the united impression of their mass, the men behind invigorating the impetus of those in the same file before them. But the Romans, not being drawn up in rank and file, for which no word remains in their language, were obliged, each single combatant, to depend upon the strenuous exertion of his strength and activity. Arranged in the quincunx or chequer order, not of maniples, but of individuals, the legionary soldier had within a given space, the freest scope for the motions of his sword in attack and of those of his shield in defence. This chequer disposition was also incomparably the best fitted with such weapons for facilitating the necessary successions in battle to the killed, wounded, or repulsed, whether these successions were made by individuals, by maniples, or by whole ranks: ranks still retaining the technical names, of hastati, principes, and triarii; after the long spear or hasta had been totally laid aside, and the whole legion armed alike with the sword and pilum. This latter weapon was six feet long, terminating in a steel point: after discharging which missile spear the Roman rushed on the enemy with his massy gladius.'

Dr. Gillies seldom fatigues the patience of his readers by the detail of military operations, which must ever be uninteresting to all but military men; and which, where there is no local acquaintance with the spot, must be even by them only very indistinctly understood. The battles which the Romans fought with Hannibal in the years B.C.218—216, on the banks of the Ticinus and the Trebia, of the lake Trasimenus and at Cannæ, are certainly among the most memorable which are recorded in the annals of their history; but Dr. Gillies, instead of drawing a circumstantial account of the military evolutions, which were practised in these arduous conflicts of courage and of skill, from the authorities of Polybius and of Livy, dispatches the whole in about a page and a half.

'The armies,' says Dr. Gillies, 'met at the river Ticinus. Hannibal's infantry, the hardened remnant of so many labours and dangers, might be superior to that of the enemy, comparatively a militia:

he had brought it into a situation that left no alternative but victory or death. But the success of this battle is ascribed wholly to his cavalry. The consul was wounded; and his life narrowly saved by the intrepidity of his son, then in his seventeenth year, the future conqueror of Carthage.

'Hannibal's unexpected invasion, his more incredible victory, allies prepared for defection, and subjects for rebellion, made the Romans recall the consul Sempronius from Sicily, after he had defeated a Carthaginian fleet, and was preparing to make a descent on Africa. In forty days he joined his colleague on the river Trebia. A new battle was fought in which Hannibal prevailed, through a well contrived ambush. Next year he crossed the Appenines, and drew the consul Flaminius into a snare, on the intricate banks of the lake Trasimenus in Tuscany, in which that rash commander perished with the greater part of his army. Having thus gained an ascendancy in the north by the battles of Ticinus and Trebia, and in the central district of Tuscany by the battle of Trasimenus, he next year marched southward to Apulia, and surpassed all these exploits in the tremendous victory at Cannæ, by which the vengeance was satiated long brooding in the family of Barcas. The consuls Emilius and Varro had 80,000 foot; Hannibal's infantry had now augmented to 40,000, and his cavalry, so diligent had he been to encrease it, now surpassed in number that of the Romans. By advancing his Gauls and other auxiliaries in a crescent, with its convexity towards the enemy, while its horns rested on two wings of his own hardy veterans, he brought on a battle in which his centre giving way to the Romans, the pursuers were attacked on both flanks by his veterans, and lost above fifty thousand men. The Carthaginian cavalry greatly contributed to the destructiveness of the rout. The consul Emilius was slain: 10,000 Romans, guarding the camp, were made prisoners: only seventy horsemen escaped with Varro to Venusia.'

There are few battles, of which any readers can be interested in knowing more than the results;—and unless the historian possess, like Livy, the art of making the reader an actual spectator of the scene, his patience will soon be wearied and his mind confused by the superfluous detail. The geographical and topographical descriptions of Dr. Gillies, often add to the clearness, the vivacity and interest of his narrative. The memorable siege of Syracuse, is rendered more lively and impressive by the distinctness with which the local site is explained.

'This rich city stood on a head-land projecting in the form of a triangle from the eastern coast of Sicily. The base advanced into the sea, which flowed a considerable way up the sides. These sides extended westwards over the craggy eminence Epipolæ, gradually approaching each other till they finally united in the rock Euryelus, forming the vortex of the triangle, &c.'

We might adduce many other instances in which the perspicuity of his narrative is increased by his topographical details. Dr. Gillies rarely attempts the delineations of character; and of the few which he has attempted, there is nothing very striking, elaborate or profound in the execution. He narrates what is done better than he analyses the thoughts, penetrates the intentions, and reads the hearts of the actors in the scene. Well discriminated portraits constitute one of the charms of history; and the more personal acquaintance we have with the individuals who are principally concerned in the transactions and occurrences which crowd the page of the historian, the more those transactions and occurrences are formed to interest and instruct. The transactions and the characters mutually throw light upon each other. Dr. Gillies does not sprinkle many moral, political or philosophical reflections in his page; and as he does not appear to be a very profound thinker, he perhaps acted wisely in prosecuting his narrative without making any abstract observations by the way. His style is voluble and flowing, without energetic vehemence, or impassioned heat. But it is often more crowded with ornament than is consistent either with perspicuity or with the sober gravity of historical composition. His diction is of a florid hue; and his manner is more allied to the rhetorical flourish of Isocrates than to the more artless and winning simplicity of Xenophon. In order to give rotundity to his period, or point to his expression, he sometimes expands the most simple ideas into a periphrasis, which is more suited to poetry than to prose, and to the declamatory productions of an orator who seeks to captivate attention by a profusion of words, than of an historian who delights in the calm but lucid recital of truth. In point of composition Dr. Gillies approaches nearer to the merits of Gibbon than of Hume; but he is far inferior to either in intellectual penetration. The part of his history which appears to us to be most successfully executed is that which is entitled a 'Preliminary Survey of Alexander's Conquests.' This is divided into five sections, and occupies two hundred and two pages of the first volume. The reader will find it highly interesting and instructive; and indeed it contains within a short compass a large fund of information respecting the geographical and political divisions of Asia, and the civil, military, and commercial relations, the arts and manners of the ancient world, both before the times of Alexander and during the brief but splendid interval of his reign. Of the grand conceptions, comprehensive views, and enlightened policy of the pupil of Aristotle, Dr. Gillies has formed very just and accurate ideas; and he has detailed the

various plans which he had devised for the extension, consolidation, and improvement of his mighty empire, with a degree of brevity and accuracy which reflects the highest honour on his ability, his industry, and erudition. As a specimen of this part of Dr. Gillies's work we shall extract the following account of the mausolea, the labyrinth, the pyramids, and obelisks of Egypt, concerning which all that has hitherto been written is far from having exhausted either the sources of information or the stock of curiosity.

'Near to all the Egyptian cities, the solidity and magnificence of the mausolea excited the veneration of natives, and the wonder of strangers. The peculiar pains bestowed in adorning those sepulchral monuments, originated in the belief that the soul still continued after death to be deeply interested in the treatment of its earthly companion; on which account dead bodies were carefully embalmed, that they might be preserved from corruption and deformity. In the neighbourhood of Memphis, the burying ground was viewed with particular attention by Greek travellers. The numerous sepulchres which belonged to that capital, were approached only by one passage, which led to hollow caverns and flowery meadows, to scenes of loathsome desolation, and fields of verdant pleasure: and the arrival at such contrarieties of habitation by the same common avenue, the dreary lake of death, is supposed to have given birth to the Greek fables concerning Charon, Acheron, Elysium and Tartarus. Even the pyramids in the same neighbourhood, of which we shall speak presently, may be regarded under a certain aspect, as mausolea to the dead; since among the Egyptians, who spoke and wrote by metaphors and images, no symbols could be better chosen, than those unperishing edifices to express the unalterable stability of the grave. But among all the buildings in Egypt, the labyrinth or sepulchre of the kings, and the tomb of Osymandyas were regarded by the Greeks, as the greatest prodigies both of labour and of skill.

'The labyrinth, a few miles south of the lake Mæris, at the city of Crocodiles, afterwards called Arsinoe, is erroneously ascribed to the twelve kings, immediately preceding the reign of Psammetichus. This prince began to reign six hundred and sixty years before the Christian æra; but the labyrinth near Arsinoe was imitated by Dædalus of Crete, about twelve centuries before Christ, in an intricate edifice, which he erected in that island, at the expence of the elder Minos. This Egyptian monument is referred therefore with some probability to Mendes, the contemporary of Minos; though our authority for this fact is weakened by the inconsistency of Diodorus, who also assigns for the author of this stupendous piece of architecture, Marus, a prince more ancient than Mendes, and in another passage, even Menes the supposed founder of the Egyptian monarchy. The work therefore belongs to that early antiquity which produced the boldest exertions of the Egyptians;

the subjugation of the Nile's overflowing tide, the formation of the lake of Mæris, the building of Memphis, and the draining by fit channels the marshy Delta. The labyrinth which rivalled those labours, and which Herodotus prizes far beyond the pyramids, consisted of twelve nearly contiguous courts, roofed with solid marble, and surrounded with white marble peristyles. Of these twelve courts, six faced the north, and other six the south: the gates of the corresponding courts were opposite to each other, and the whole number was comprehended within one wall of massy stone. This quadrangular inclosure of courts and galleries, whose shortest sides extended a stadium in length, comprehended fifteen hundred dwellings or houses, roofed with different kinds of valuable stones, and as many subterranean apartments into which strangers were not allowed to enter, because they were the sepulchres of kings and sacred crocodiles. But all above ground was shewn without scruple, and appeared to surpass the productions of human art; occasioning in the beholder a pleasing astonishment, by the intricacy of the passages from the houses to the courts, and from one court or one house to another, and then to elevated porticoes, each of which was ascended by ninety steps, affording, from their open summits, a wide prospect of surrounding fields of marble.

'The trite subject of obelisks and pyramids, I shall consider under one view, because the specific distinctions between them have been greatly mistaken by popular writers. They agree in being quadrilateral figures, whose sides point to the four quarters of heaven. But the obelisks are pillars of granite of a single piece, from fifty to one hundred and eighty feet high; and their perpendicular height commonly nine times the length of one side of their base. The pyramids, on the other hand, are enormous edifices of free stone, (one only is mentioned of brick,) whose breadth commonly equals the length of their sloping sides, and always exceeds their perpendicular altitude. The obelisks amount to immemorial antiquity, and are found in every part of Egypt. The builders of all the principal pyramids are mentioned as living a little before or after the Trojan war: and these monuments are confined to a particular district, namely, that of Memphis or Memf, to the north-west of which, you see the three greater pyramids; and to the south, about threescore smaller ones. The greatest of all the pyramids, according to Herodotus, reached eight hundred feet in height, and contained precisely as many in each side of its quadrangular base. Our most accurate measurements make the base 693 English feet broad, and the sloping sides the same number of feet long, but differences in the account are unavoidable from the perpetually shifting mounds of sand, by which the pyramids are surrounded. These huge masses still bear evident marks of the simple contrivance by which they were raised. They consisted of distinct courses of stone, gradually diminishing as they rose in elevation. Light machines of wood easily manageable, placed on the first or largest course, served to raise the materials necessary for constructing the second, and thus successively until the whole was completed. In several

of the pyramids our travellers have discovered chambers, galleries, and subterraneous cells; such varieties might naturally occur in sepulchres. The three more enormous masses were raised after the war of Troy, and the first and greatest of the three by Cheops, whose tyrannical reign of forty years commenced shortly after that event. This unworthy prince was the first native of Egypt, who quitting due reverence for the gods and their ministers, at the same time fearlessly relinquished the maxims of humanity and justice. Through his oppressive government the public prosperity, which had long appeared unalterable, received a fatal shock; his unhappy subjects were impoverished and exhausted by incessant and useless toils, and particularly in raising this gigantic prodigy of architecture, which was completed in twenty years by the uninterrupted exertions of 400,000 men tasked in succession to the odious work. The value of their consumption in radishes, onions, and garlic was engraved in Egyptian characters on the pyramid, and amounted to sixteen hundred talents of silver. How vast then, adds the historian, must have been their expenditure during the same space of time, in food, cloathing, and particularly in iron implements of labour! The obelisks are productions not less wonderful by their difficulty than the pyramids, and far more respectable in their use. When we consider that the obelisks consisted of six blocks of granite, some of them an hundred and fifty, and even an hundred and eighty feet high, the successive operations of hewing them unbroken from the quarry, of transporting them safely to the most distant parts of the country, of adorning the hard stone with sculpture, often two inches deep, and rearing such huge pillars into the sky with a precise adjustment of their sides to the four winds of heaven, we shall feel a new interest in favour of the Egyptians, as a people who illustrated the utmost extent of the human power, in works unrivalled in their own kind, and whose grandeur is scarcely surpassed in any other. The first obelisks remount to immemorial antiquity, and might serve for gnomons far more perfect than the natural shadows of trees and mountains. They were unfortunately, as we have seen, very early prostituted to the purposes of superstition. They frequently served as ornaments to palaces and temples. They might sometimes be employed to convey instruction to the multitude, on moral as well as physical subjects; and they contained in their hieroglyphics, a history ambiguous from the nature of the character in which it was written; perhaps hyperbolical in itself, and certainly full of exaggeration, as it was usually interpreted.'

We have, in a former part of this critique, candidly expressed our opinion respecting the merits of this performance; we shall only add that we consider it to be on the whole, a valuable addition to the library of the student, and to our stock of historical compositions.

ART. II.—*The Mountain Bard, consisting of Ballads and Songs, founded on Facts and Legendary Tales. By James Hogg, the Ettric Shepherd.* 8vo. 7*s.* 6*d.* Murray. 1807.

WE are again called upon to record and to criticise poetic inspiration. Such may questionless be deemed the tuneful and picturesque effusions of a mind so uncultured as that of our HIGHLAND HERDSMAN, twin-destinied with the SUFFOLK PLOUGHBOY.

The prefatory memoir of this new minstrel's rude and simple life, interests from that unvarnished truth with which it seems to have been written; yet we cannot help regretting his sturdy rejection of friendly criticism, for whose operation there is ample room in the volume before us. Of the same complexion with that pertinacity is the author's avowed preference of his SANDY TODD, an elegy, uncouth in its nature as in its name, and though the 13th, 14th, and 15th stanzas are *poetry*, the *worst* production in the book. It is addressed to a LADY, and alludes to amorous familiarity, supposed to have passed between the author and herself. Other poems in this collection hint at amours with *ladies*, and they disgust us from their total improbability. Such a literal-sans-culotte as he professes himself to have been through all his former life! master of only two shirts, which hung in tatters about his heels! *he* pressed to a LADY's bosom!—impossible!

In SIR DAVID GREEME, the first poem, we find many imitative, and several original beauties. The hound of that ballad is copied from Lord Ronard's Hounds in Walter Scott's noble heroic ballad, Glenfinlas, and the imitation, though evident and inferior, is spirited. In her pursuit of the returning dog, Sir David's lady is described like the Margaret of one of Percy's ancient ballads, when she follows the sprite of her lover through brake, briar, and flood. The description of Sir David's body, half devoured by birds and insects, has a precision, original in poetry as dreadful in its presentment. The open, black, and tongueless mouth, first described, and afterwards reverted to in the apparition, is in the true spirit of terrible poetry.

The poor hound, seeming glad to see his perishing maste , fawning and licking his wounds as he resumes his seat by the body, exhibits a strong trait of the canine character and virtues. Those lines which describe darkness gathering upon the ghastly scene, may give a fair specimen of the author's style of versification.

'Now coming was the night, sae dark,
And gone was a the light of day:
The moor was dun, the skies were mirk,
And deep and dreary was the way.'

The lady casting a homeward look, as terror arose amid her agony, is a stroke of nature which probably a less genuine, though more refined poet, might not have given. Her sudden view of the dismal ghost banishes, at once, this yearning after home-protection from that surrounding horror. The spectre's grim and unmoving eye-lids, its black mouth, which seems struggling in vain to impart some dreadful tale, the waving of the withered hand, as hopeless to accomplish that desire; these produce a spectre of no common features. The least degree of originality in the ghost-portraiture is very creditable when we recollect the swarm of spectres which, within the last forty years, have glared upon our poetry and our novels. A good effect results from the abrupt breaking off this unfinished story.

In THE PEDLAR we find a more manifest imitation of the superstitious and rude verse of elder Scotland; but, however the two first stanzas may form a striking exordium for a horrid tale, we yet deem THE PEDLAR a far inferior composition to SIR DAVID GREEME. The moon shining through the pedlar's body, is a thought purloined from Ossian. Conal speaking to Cuchullin of Crugal's ghost, observes, that

'Stars dim twinkled thro' his form.'

How can succeeding poets dream that remarkable passages can have been so forgotten as not to be recognized when produced in *their* poetry? It is at once weak and disingenuous to appropriate them, without acknowledgment, to their own use. It was, however, *always* thus; VIRGIL copied servilely from HOMER, and our own immortal MILTON adopted thoughts and images from Homer, Dante, and his predecessors in English verse. Nevertheless great examples cannot justify voluntary plagiarism.

Whatever real, or fancied defect our former review of Mr. Southey's Madoc, given early on its publication, might point out (and no bard of any period ever produced a work of that length in which, perhaps, more defects than can be found in MADOC might not be remarked) we cannot, now we are on the subject of poetic plagiarism, refrain from doing its author the justice to acknowledge, that of all poets, ancient or modern, he imitates the seldomest and is the most original. If Homer be excepted, it is probably because so very small a portion of the compositions of his predecessors has

come down to us. Mr. Southey disdains to deck his muse in borrowed gems.*

We find curious accounts of Scottish superstition in the notes to the Pedlar, and to other of these poems. The style of the notes is excellent, nothing is crampt, nothing redundant; the prose is more perfect, and not less extraordinary than the verse.

Many gleams of poetry illuminate GILMANSCLEACH, the succeeding ballad. Its PEGGY is a little angel of mercy, and the portrait of the old man, to relieve whose distress she sold her new gown, is an original and masterly touch; but the tale is long, and somewhat tedious, and there are striking inconsistencies in the characters of the two young heroes.

The Fray of Elibank, an old tradition, is familiar to our recollection. This rustic bard has versified it with spirit and humour.

MESS JOHN appears a tiresome obscure attempt at the terrible. The vanishing of the witch is yet another plagiarism from GLENFINLAS; but what a superior witch is *there* displayed! Poetry has few things more striking than her interview with the seer. Her modest air, her elegant beauty,

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* Since our remarks on the Mountain Bard were written, information has been sent us which, united to the testimonies of the Welch Historians, and that of various travellers, establishes the verity of the circumstance on which the poem MADOC is built. It substitutes truth for apprehended fable in our opinion of Mr. Southey's claim for Prince MADOC, and for this country the illustrious circumstance of South America having been discovered by a BRITON several centuries before Columbus found his way thither. That done, we are free to confess it the noblest subject for epic song that could have been drawn from the stores of antiquity;—but to our information.

'The Rev. Henry White of Lichfield is a collector of rare and ancient books and tracts. His friend George Parker, Esq. of Cheshire, lately sent him Whatlow's almanack, published in 1662, the third year of Charles the second's restoration. This curious old chronicle contains a list of the Welch kings, from the departure of the Romans to the period at which Wales ceased to be a monarchy. They are thirty-eight in number, commencing with Constantine of Little Britain, or Armorica, and from him nominally travelling down, with the dates of each beginning reign, to

1078. Gruffyth ap Cinon. He (says this Chronologist) reformed the Welch poets and minstrels, and brought others out of Ireland to instruct the Welch.

1137. Owen Gwineth ap Gruffeth ap Conan.

1159. David ap Owen Gwineth. In his time (adds this old Chronicle) Madoc his brother, discovered a part of the West Indies.

1194. Llwelin ap Jorwerth ap Owen Gwineth.

1240. David ap Llwelin ap Jorwerth.

1246. Liwelin ap Gruffeth ap Llwelin ap Jorwerth, the last Prince of Wales of the British blood.

This veritable record does not cite its information concerning MADOC's voyages of discovery as a tradition, but as a known and established fact, and we also learn from it that LLWELIN, one of the young and interesting warriors of Mr. Southey's sublime epic, succeeded his usurping uncle to the Cambrian throne. We recollect having complained of the uncertainty in which the poet had left the future destiny of that illustrious youth, rightful heir to the crown, *then* worn by David, who had murdered his eldest brother Jorwerth the father of Llwelin.

chilled by the midnight winds and rains; the grace with which she is described wringing her wet tresses over the fire; all this loveliness contrasted with her altering and dilating form, and the wild yell with which she vanishes, has an infinitely fine effect. The weird lady of MESS JOHN is a feeble attempt to shoot in the strong bow of the first poet in Scotland. Nothing can excuse manifest imitation, but manifest superiority to the passage imitated.

THE DEATH OF DOUGLAS, LORD OF LIDDESDALE, succeeds, with much confusion in the story and little poetry. Douglas the husband and Douglas the lover are not sufficiently discriminated.

WILLIE WILKIN, recalling to our mind the far sublimer wizard in W. Scott's LAY OF THE LAST MINSTREL, sinks low in the comparison. O that poets would cease to imitate what they cannot hope to equal! Goggle is, in this poem, an uncouth word for the shine of the glow-worm, which Darwin so beautifully calls

'Star of the earth and diamond of the night.'

'The glow-worm goggles on the moss.'

What an unappropriate verb! What dissonant alliteration!

The fragment, THIRLESTANE, is not one of the *gems* in this volume—nor yet the following one—LORD DERWENT. His lordship is another ghost compiled from the countless ghosts which haunt the British and German muses. And here is more theft; instance:

Lord Derwent.

'But where got ye that stately steed
So stable and so good?
And where got ye that gilded sword
So dyed with purple blood?
I got that sword in bloody fray
Last night on Elden Downe;
I got the horse and harness too
Where mortal ne'er got one.'

Percy's Ancient Ballads.

'And where gat ye that rose water
That made your face so fair?
I got it in my mother's womb
Where ye will ne'er get mair.'

THE LAIRD OF LAINSTON has but one *new* image,

'His hawks flew idle o'er the fell;'

for as to the dogs howling at the door, *that* is Ossian, hashed up by twenty poetasters of late years. We do not however mean to include the MOUNTAIN BARD in that vapid class. The contents of his volume lift him far above it.

We are however not sorry to dismiss this imitative versification of old Scotch legends, where genius struggles in the viscous toils of studied resemblance.

SONGS ADAPTED TO THE TIMES, the first of them excepted, are more sweet and original. Three have great poetic beauty,—FAREWELL TO ETTRICK,—LOVE ABUSED,—and THE AUTHOR'S ADDRESS TO HIS AULD DOG HECTOR. They are worthy of BURNS, without copying him. The tender sentiments of the FAREWELL, with all its natural and local yearning, is not *new* ground, but many a fair and fresh field flower adorn it.

'Farewell, my Ettrick, fare ye well!
I own I'm unco loth to leave ye,
None kens the half of what I feel,
Nor half the cause I ha to grieve me.

'There first I saw the rising morn,
There first my infant mind unfurl'd,
To judge that spot where I was born
The very centre o' the world.

'Tho' twin'd by rough and raging seas
And rising hills and roaring rivers,
To think on them I'll never cease,
Until my heart go a' to shivers.

Farewell, my Ettrick, &c.

'My parents, crazy grown wi' eild,
How I rejoic'd to be their stay!
I thought to stand their help and shield
Until, and at their latest day.

'Wi' gentle hand to close their e'en,
And wet the yerd wi' many a tear
That held the dust o'ilka friend,
O friends sae tender and sincere.

'It winna do—I maun away
To yon rough isle, sae bleak and dun,
Lang will they mourn, both night and day,
The absence o' their darlin son.

'Nae mair these gilded banks at noon
An answer to my flute will swell,
Nae mair the viol sweet I'll tune,
That a' the younkers lo'ed sae well.

Farewell, my Ettrick, &c.'

The opening of LOVE ABUSED, gives us a striking morning landscape, in which none of the cold touches of the copiest are discernible, though the master tint being *golden*, suggests, on first perusal, an idea of its being an *evening* scene. We are tempted to cite the stanza:

'The glooming from the welkin high,
Had chas'd the bonnie gow'den gleam;
The curtain'd east, in crimson dye,
Hung heavy o'er the tinted stream;
The wild-rose, blushing on the briar,
Was set with drops of shiny dew;
As big and clear the bursting tear
That row'ed in Betty's een, sae blue!'

The remainder of this ballad is beautiful and pathetic.

We have seen many verses to dogs, but none which contain a more perfect picture of the canine character and virtues than this charming, though simple address to AULD HECTOR.

'Come my auld, towsy, trusty friend,
Why gars ye look sae dowth and wae,
Dost think my favors at an end
Because thy head is turnin gray?

'Altho' thy feet begin to fail,
Their best were spent in serving me;
And can I grudge thy wee bit meal
Some comfort in thine age to gie'?

'To nae thrawn boy, or scrawgin wife
Shall thy auld bones become a drudge;
At cats and callans a' thy life
Thou ever *bore* a mortal grudge.

'An' while thy surly looks declar'd
Thou lo'ed the women worst of a';
Cause oft they my affection shar'd
Which thou could never brook at a'.

'When sitting wi' my bonny Meg
Mair happy than a prince cou'd be,
Thou plac'd thee by her other leg,
And watch'd her wi a jealous ee.

'Yet wou'd she clasp thy towzy paw,
Thy greesome grips were never skaithy,
And thou hast been than her mair true,
And truer than the friend that gae thee.'
&c. &c.

The dialect of Scotland, when it is not unintelligibly ancient, forms a sort of Doric style, which has a pleasing effect, when tender thoughts are applied to impressive occurrences. A little glossary examination will soon enable the poetic readers of our country to understand it perfectly, and it has a number of words, whose sounds better echo the sense, than those of similar import in this language, besides that being sometimes shorter, and sometimes longer than their English synonymes, they accommodate the *measure:* as *snell* for *bitter.*

'When the snell storms begun.'

Glints instead of *glances.*

'My bouris casements, a sae light,
When glints the bonnie sun.'

'When glances the beautiful sun,' would convey the same meaning, but it would not have come into the *eight feet* measure of the ballad from whence the lines are quoted, and the sounds are less sensational. *Soom* the flood instead of *swim* the flood. The Scotch word, more nearly than the English, resembles the sound of water when its waves are cloven by the swimmer. *Drumlie* has a more solemn effect upon the ear than the English word of similar meaning *muddy.*

'I have seen Tweed streaming,
With sun-beams all gleaming,
Grow *drumlie* and black as he rolls on his way.'

Substitute *muddy* for *drumlie,* and observe how much less awful the intonation!

But if thoughts and images genuinely poetical, appear to advantage when attuned to the tender stops of this Doric reed, be it remembered, that its tunes cannot make prose poetry, for instance the rude ballads of the first and half the second volume of THE BORDER MINSTRELSY. In the succeeding poems of that collection the light of poetry gradually strengthens, and their beautiful and grand thoughts and pictures are rendered more touching by the free intermixture of Caledonian phrases and epithets.

We farther wish to impress this truth on the mind of the Mountain Bard, and of other Scottish poets, viz. that ancient no more than modern language can excuse grammar violations, such as are found on the 161st page of the volume before us.

'Thou who *rules* the rolling thunder,
Thou who *darts* the fiery flame.'

And now where shall we place this new poet of the highlands? Let us enumerate the four, who in Great Britain, and in our own times, have high though unschooled pretensions. The sublimest far is Chatterton, whose character and whose destiny the following line of Mr. Wordsworth's presents with great pith and happiness,

'The sleepless soul that perish'd in its pride.'

In the next degree of genius stands the celebrated Burns. Bloomfield holds the third rank, and this mountain bard not unworthily brings up the rear. We recommend it to those who possess, or wish to possess a classical and well arranged library, to place the works of these inspired rustics side by side on their shelves.

We understand that Mr. Walter Scott has been so energetic and successful in the cause of this humble brother of the lyre, as to have obtained for him by the sale of his works, a decent independence, a little farm on the Highlands. Much to the honour of Scotland is the nationality of her nobles and authors of eminence when it operates to the protection of her men of rising genius in every department of literature, advancing at once the progress of their fame, and the comforts of their existence.

England's inferiority in this respect has been disgraceful to her from the time the muses first established their new Parnassus on her shores, even to the present day. *Her* countrymen damp, and have always dampt contemporary genius by neglect, and especially that of their poets. They take malicious pleasure in seeing repressed by the bitter gibes of envious, or undiscerning criticism, those powers of the imagination, which were given for the glory of our language, and for that of the times in which we live.

ART. III.—*Philosophical Transactions of the Royal Society of London for the Year* 1807. *Part I.* 4*to.* Nicol. 1807.

THIS volume of the Philosophical Transactions is introduced by a very important and interesting memoir on chemical decomposition, and which promises to establish a new doctrine of chemical attraction and repulsion. It is entitled,

1. *The Bakerian Lecture on some Chemical Agencies of Electricity. By Humphry Davy, Esq. F.R.S. M.R.I.A.*— Before entering on the immediate subject of his investigation, Mr. Davy has found it necessary to point out some errors of other enquirers, and to shew by what means they have been misled. This is done in the second section of the lecture, *On the changes produced by electricity in water.* The appearance of acid and alkaline matter in water subjected to the action of the voltaic pile, was noticed by Mr. Cruickshank, M. Desormes, M. Brugnatelli, and others. As early as 1800, Mr. Davy found a nitro-muriatic solution of gold (when gold wires were used as conductors) in water which had been exposed to the positive wire, and a solution of soda in the opposite tube; but he at the same time ascertained that the muriatic acid owed its appearance to the animal or vegetable matters employed as a conductor between the tubes. A variety of experiments are here detailed to shew that the alkaline and acid matters, which have been observed in the experiments with the voltaic pile, are not generated from the water, but proceed either from some part of the apparatus used in the experiment, or in the case of the production of nitric acid, by the union of oxygene with the nitrogene of the common air dissolved in the water. The experiment was performed in cones of gold with purified water under the exhausted receiver of an air pump; in these circumstances no alkali is produced, and the quantity of acid is so minute as to be barely perceptible.

This preliminary question being settled, Mr. Davy proceeds to consider—*The agencies of Electricity in the decomposition of various compounds.*

One of the first phænomena in the voltaic pile was the decomposition of the muriate of soda attached to the pasteboard; and many facts have been since observed of the separation of the constituent parts of neutro-saline and metallic solutions. In all the changes the acid matter collects round the positively electrified surface, and the alkaline or metallic matter round the negatively electrified surface. The substances which Mr. Davy has subjected to this mode of decomposition were sulphate of lime, fluate of lime, and sulphate of barytes. He also separated alkalies and acids from solid combinations in which they exist in minute quantities, as basalt, compact zeolite, lehidolite, vitreous lava from Etna, and glass. Soluble compounds exhibit the same phænomena; their decomposition was more rapid, and the appearances perfectly distinct. Sulphate of soda, nitrate of potash, nitrate of barytes, sulphate of ammonia, and several others were tried. The acids uniformly collected in the tube contain-

ing the positive wire, and the alkalies and earths in that containing the negative wire. The effects of metallic solutions followed the same analogy. In an experiment very carefully conducted with a solution of sulphate of potash, it appeared that the decomposition was complete; the whole acid collecting in one side and the whole alkali in the other. These experiments were performed in little agate cups connected by a piece of amianthus, and the electricity conducted by points of platina.

4.—*On the Transfer of certain of the constituent Parts of Bodies by the Action of Electricity.*—In the experiments just related, the solutions to be examined were put into both of the agate cups. In those which follow, one of the tubes or cups contained only pure water. By this arrangement one of the elements of the body electrified was made to pass into the pure water; the base passed into the water when the wire in the water was negative, and the acid when the wire was positive. The metals and metallic oxides passed to the negative surface like the alkalies, and collected round it. Though the solution be not in contact with either of the metallic wires, but be contained in an intermediate vessel, and the wires inserted in tubes of distilled water, it makes no difference in the result: still the alkaline matter collects round the negative wire, and acid round the positive.

5. *On the Passage of Acids, Alkalies and other Substances through various attracting Chemical Menstrua by Means of Electricity.*—It appears that the same power which destroys elective affinity in the vicinity of the metallic points, destroys it likewise or suspends its operation throughout the whole of the circuit. Sulphuric acid was made to pass from its union with pot-ash through a solution of ammonia into water. The muriatic acid from muriate of soda, and nitric acid from nitrate of pot-ash were transmitted through concentrated alkaline menstrua, under similar circumstances. Alkaline matter, lime, strontites, and barytes, have in like manner been transmitted through acid menstrua. But sulphuric acid could not be transmitted through a solution of barytes, nor (*vice versâ*) barytes through sulphuric acid. These bodies united in the intermediate vessel: with the solution of strontites the result was very analogous. These apparent exceptions to the general law appear to be owing to the insolubility of the compound which is formed, which is carried out of the sphere of electrical action by the power of gravitation. In the same manner it is impracticable to carry muriatic acid through a solution of sulphate of silver, the new compound (muriate of silver) being wholly insoluble. If animal or

vegetable matter is made the medium of communication between the opposite electricities, the saline ingredients of them undergo the same decomposition and transfer. Pot-ash and lime passed from the fresh leaf stalk of a polyanthus: soda, ammonia, and lime from a piece of muscular flesh of beef.

The general law that regulates these phænomena, as Mr. Davy explains in the sixth section of his lecture, is that hydrogene, the alkaline substances, the metals, and certain metallic oxides, are attracted by negatively electrified surfaces, and repelled by positively electrified surfaces; and contrariwise, that oxygene and acid substances are attracted by positively electrified metallic surfaces, and repelled by negatively electrified metallic surfaces; and these attractive and repulsive forces are sufficiently energetic to destroy or suspend the usual operation of elective affinity. The voltaic apparatus is not essential to the production of these decompositions. They may be effected by a common electrical machine, by employing fine platina points of $\frac{1}{75}$ of an inch in diameter cemented in glass tubes in the manner contrived by Dr. Wollaston, and arranging the remaining apparatus as when the voltaic pile is employed.

To gain an insight into the causes of these changes Mr. Davy (in his seventh section) has recourse to the laws of electricity excited by the simple contact of different bodies; and it seems to be a general law, that, regarding metals as intermediate bodies, alkalis receive electricity from them, and consequently become positive, and acids communicate electricity and become negative. Many experiments are related illustrative of this principle, which with some extension seems capable of being generally applied. It may fairly then be presumed that bodies possessing opposite electrical energies in regard to the same body, would possess them likewise with regard to each other; and this too is confirmed by experiment. A dry piece of lime became positively electrified by repeated contact with crystals of oxalic acid; and these crystals placed upon the top of a condensing electrometer, and repeatedly touched by lime rendered the gold leaves negatively electrified.

These facts lead to a new view of chemical combination and decomposition. They show the intimate relation between chemical affinity and electrical energy, and they give reason to suspect that all chemical attraction is that which takes place between bodies naturally of opposite electrical conditions, and that the incapacity of entering into chemical union is caused by bodies being naturally in the same electrical condition. The effect of heat in producing combina-

tions is not only that it gives more freedom of motion to the particles of bodies, but in a number of cases it seems also to exalt the electrical energies of bodies; a power of which glass, the tourmalin, and sulphur, afford familiar instances.

What then is the mode of action in the pile itself? This question Mr. Davy discusses in the 9th section. On this head he says, that

'The electrical energies of the metals with regard to each other, or the substances dissolved in the water, in the voltaic or other analogous instruments, seem to be the causes that disturb the equilibrium, and the chemical changes the causes that tend to restore the equilibrium, and the phænomena most probably depend on their joint agency.'

Fabroni advanced an opinion, which in the early stage of the investigation appeared extremely probable; namely, that the chemical changes were the primary causes of the phænomena of galvanism. But the electricity exhibited by the simple opposition of metallic surfaces, and other facts oppose this hypothesis. In the charges purely chemical no mark of electricity can be detected provided there is no great heat or effervescence, in which case the signs of electricity are caused by the evaporation.

Mr. Davy concludes this very interesting memoir with some miscellaneous experiments; but as they are chiefly variations of those already detailed, and valuable more for the results than as throwing any fresh lights on the principles, we must content ourselves with this brief notice of them. All the lovers of philosophical chemistry must feel highly indebted to him for this copious and luminous account of some of the most curious phænomena in nature.

II. *On the Procession of the Equinoxes. By the Rev. Abram Robertson, M. A. F. R. S. Savilian Professor of Geometry in the University of Oxford.*—It is impossible to understand this paper without the aid of diagrams.

III. *An Account of two Children born with Cataracts in their Eyes, to shew that their Sight was obscured in very different Degrees, with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed. By Everard Home, Esq. F. R. S.*—These cases are not of great importance. Each subject had some knowledge of light and colours, and consequently some imperfect ideas of figures and distances previous to the operations they underwent. As far as they go, they confirm the opinions of the best metaphysicians, that our knowledge of outline is de-

rived from the touch, and that the eye assists only by artificial association.

IV. *Observations on the Structure of the different Cavities which constitute the Stomach of the Whale, compared with those of ruminating Animals, with a View to ascertain the Situation of the digestive Organ. By Everard Home, Esq. F. R. S.*—Having given an account of the anatomy of the stomach of the whale (the Delphinus Delphis of Linnæus) Mr. Home throws out a few conjectures on the uses of the various parts. This animal has a stomach with four cavities. It appears that the first cavity is peculiarly adapted to the solution of bones, for in the specimen Mr. Home examined, several handfuls of bones were found in the first stomach, without the smallest remains of the fish to which they belonged. Mr. Hunter thought the second cavity to be the true digesting stomach: we agree with Mr. Home, that it is much more probable that chylification is compleated in the fourth cavity, though we think the argument taken from its resemblance in shape to the human stomach of very little weight. We must say the same of his application of this principle of resemblance to the stomachs of the camel and bullock. In a subject so mysterious as the process of digestion, little advantage is to be gained by crude conjectures and analogies still more vague and fanciful.

V. *On the Formation of the Bark of Trees. In a Letter from T. A. Knight, Esq. F. R. S. to the Right Honourable Sir Joseph Banks, K. B. F.R.S. &c.*—With laudable industry Mr. Knight pursues his inquiries into the various parts of the vegetable œconomy. Naturalists have been divided in their opinions respecting the production of the bark of trees. Malpighi supposes that the origin of the cortical substance, which is annually generated, is from the older barks, the interior part of the new formed substance being annually transmuted into alburnum, or sap-wood; whilst the exterior part becoming dry, forms the outward covering or cortex. Hales, on the contrary, contended that the bark is derived from the alburnum, and that it does not undergo any subsequent transformation. Mr. Knight's experiments tend rather to reconcile these opposite opinions, while they show that neither of them is entirely correct. He has become satisfied that both the alburnum and the bark of trees are capable of generating a new bark, or at least of transmitting a fluid capable of generating a cellular substance, to which the bark in its more perfectly organized state owes its existence. The bark of trees consists of an intimate mixture of a vascular and a cellular substance: this latter is in contact with a similar sub-

stance in the alburnum. Mr. Knight, by observing the process in old pollard oaks, where the cellular substance is found in masses of near a line in width, was enabled to perceive a fluid to ooze from this substance, both of the bark and of the alburnum: here new bark was reproduced in small detached pieces. Mr. Knight, therefore, concludes that it appears probable that a pulpous organisable mass first derives its matter either from the bark or from the alburnum, and that this matter subsequently forms the new layer of bark. The matter which composes the new bark acquires an organization calculated to transmit the true sap towards the roots, as that progressively descends from the leaves in the spring. But he adds

'Whether the matter which enters into the composition of the new bark, be derived from the bark or the alburnum, in the ordinary course of the growth of the tree, it would be extremely difficult to ascertain.'

VI. *An Investigation of the general Term of an important Series in the inverse Method of finite Differences. By the Rev. John Brinkley, D. D. F. R. S. and Andrew's Professor of Astronomy in the University of Dublin. Communicated by the Astronomer Royal.*—We find it impossible to give a satisfactory abridgment of this paper. The meteorological journal for 1806, concludes this part of the volume. Perhaps it is not so replete with interesting matter as usual. But the appearance of Mr. Davy's Bakerian lecture bids fair to become a kind of epoch in chemistry, and throws more light on the causes of chemical affinity and the agencies concerned in it, than any thing that has been hitherto published.

ART. IV.—*Considerations upon the Trade with India, and the Policy of continuing the Company's Monopoly.* 4to. 7s. 6d. Cadell. 1807.

THE trade with India is the great desire of the European nations. The remoteness of the object has, perhaps, contributed to magnify the advantages, and if we were to inquire what it is which renders this country so much an object of envy to her neighbours, we should find it to be principally the magnitude and extent of her commerce with India.—Indeed, so prevalent is the prepossession in favour of our eastern trade, that many of our politicians consider it as the

great basis of national prosperity. If such be the advantageous nature of the trade, it must be highly lucrative; for the prosperity of a state cannot, certainly, depend on a losing trade. If the trade be so lucrative as we are led to imagine, the fact alone would be a sufficient argument against the monopoly; for in a country like this, where capital abounds, adventurers will never be wanting to engage in a trade where the chances of gain, in any considerable degree, exceed the probability of loss. We are told, that the trade with India, from the remoteness of the situation, the consequent slowness of the returns, and the large capital required, cannot be carried on by individuals, but requires the aid of a joint-stock company. We do not believe that this was true, even formerly, when individuals had not accumulated such vast masses of capital as at present; but at present we are decidedly of opinion that it is false. In the present distribution of capital in this country, there is no species of traffic, however distant the returns, which individuals are not competent to undertake. And we all know, that the concerns of a joint-stock company are never so well managed as those of an individual. In a joint-stock company, consisting of numerous members, all cannot be active managers; and those who are, are very likely to enrich themselves at the expence of those who are not. And though those who superintend the conduct, may be subject to the control of the whole society, yet this is a control with little possibility of application, for how is the whole society to become acquainted with the practical details of a complicated concern? The great incentive to vigilance and activity in the managers of such a company, is the interest which they feel, distinct from that of which the other members have any participation. Indeed the mismanagement of a joint-stock company is usually so great, that no such company ever carried on any business with success. The history of the French East India company is a series of disasters and disgrace. The Dutch East India company, was placed on a better footing, and more judiciously arranged, yet even before the late subjugation of the French, it expired in a state of hopeless imbecility, notwithstanding the endeavours of the government, by loans, &c. to restore its strength and prolong its life. If the English East India company have hitherto experienced a more prosperous fate, it has been indebted for that prosperity less to the wisdom of the institution, than to the circumstances of the country, which has been enabled, from other sources of wealth, to endure even the drain of an East Indian monopoly. For where a monopoly flourishes, it can be only at the expence

of the country which permits its continuance. High prices are the natural consequents of monopoly; but high prices, though profitable to the few, are injurious to the many. The people of England have for years, been paying the East India company more for their commodities than they are worth; that is more than that for which they might have been purchased, if the trade, instead of being restricted by a monopoly, had been open to competition. The high prices which the East India company exact for their commodities, have, hitherto, enabled them to maintain their credit, and to pay a dividend to the proprietors. But this is no proof, that the affairs of the company are well managed, or that their trade is prosperous; for can that company be said to be well conducted, to be in a flourishing situation, or in any degree beneficial to the country, which, with a revenue of fifteen millions, has contracted a debt of thirty, which the country will probably soon be taxed to discharge? If such be the salutary tendencies of the East India monopoly, they are such as every friend to his country must deplore. If such be the symptoms of commercial prosperity and national greatness, what are the indications of commercial declension and national decay?

However lucrative any trade may be to a company or to a few particular individuals, no trade can be reckoned beneficial to the community in which no competition is permitted to exist. Where competition exists there will be no exorbitancy of demand. The prices of the article will not exceed what equity requires. For the fraudulent exactions of one will be rendered nugatory by the honesty and moderation of another; the supply will be rather above than below the demand, and consequently the prices will be low; for where there is general competition the object must be to sell cheap in order to obtain the preference of the customer: but the reverse of all this happens in the case of a monopoly; the price will be arbitrary, for there is nothing to regulate it but the conscience of the individual; and in the way of trade conscience is seldom found to be any thing else but another word for the fluctuations of interest. Instead of the demand being equalled by the supply, the supply will always be more or less inferior to the demand, in order to force the price. All monopolies, therefore, are the bane of states; if they enrich a few they impoverish the many. They diminish the stock of industry and the wealth of nations.

We agree with the writer of this pamphlet in the opinion which he quotes from Adam Smith, that, even that monopoly of the colonial trade, which the mother country establishes in favour of its own subjects, is highly unwise and

unjust, as it tends to diminish the industry and prosperity of the colonies, without any thing like an adequate benefit to the parent state. This measure can be justified only by the short sighted selfishness of the mercantile system, which always ultimately deceives and disappoints itself. The prosperity of the colonies is intimately connected with that of the mother country; the more the former increase in wealth the more the latter is enriched. Why then should the mother country, with a timid and narrow-minded policy, oppose any impediments to the commercial interest of its colonies? Industry is always increased in proportion to the incitements, or in other words according to the demand. The larger and more extensive the market the greater will be the produce, and the less the risque of sale. Now the monopoly of the parent state tends to lessen the industry and produce of the colonies, by diminishing the incitements on the one hand, and by narrowing the market and the demand on the other. It may be said, that though the wealth of the colonies is not so great as it would be, if the mother country were to abandon the monopoly, still that the wealth centres in the mother country, which would not be the case if the present restrictions were removed. But it is not considered that the more rich the colonies become, the greater will be the reaction of their wealth on the industry of the parent state. The more will they have to give in exchange for her produce and manufactures; for all other considerations being equal, there can be no doubt that the mother country, from ties of affinity, of political connection, and a variety of other causes, will always have the preference in the traffic of the colonies. If the colonies can procure what they want as good in quality and as cheap in price from England as from France, they will certainly prefer the parent state, whichever it may be. If our West India colonies can barter their produce, their sugar or rum to more advantage in America, or in any other country than in England, is it not gross injustice and impolicy in us to compel them to send their commodities to a worse market at a distance when they have a better nearer home? And if those colonies, which are at present languishing in distress under the monopoly of the parent state, enjoyed a more free trade and a more extensive market, that distress would have been prevented, and the mother country, which is now assailed by the clamours of the impoverished planters, would ultimately have participated in their prosperity and opulence. For though, if the monopoly, which at present operates so fatally against the interest of the colonies, were abolished, their wealth would take a more circuitous course before it found its way

to the market of the mother country; yet we believe that she would ultimately derive greater advantage from a liberal policy than she does from her present narrow-minded system of exclusive prohibitions and restrictions. The more rich and industrious nations there are in the world, the more incentives and the greater encouragements is the industry of any particular nation likely to experience; for prosperity, though it may seem a confined, is always ultimately found a diffusive good. It is but a weak and wicked policy which would lead us to repress the industry and opulence even of our enemies; but more weak and wicked must it be to oppose accumulated obstructions to the prosperity of our children and our friends. We are always wont to consider questions of policy in a moral view; for however erroneous other views of policy may be, we are convinced that THE POLICY OF MORALS IS ALWAYS RIGHT AND NEVER WRONG.

If the monopoly of the colonial trade, which is established in favour of a whole nation, be only a sordid, vicious, and selfish policy, much more deserving of condemnation are those monopolies which are conceded to a few individuals of any particular state to the exclusion of all their fellow-countrymen.

'By a perpetual monopoly (says Adam Smith) all the other subjects of the state are taxed very absurdly in two different ways; first, by the high price of goods, which in the case of a free trade, they could buy much cheaper; and secondly, by their total exclusion from a branch of business which it might be both profitable and convenient for many of them to carry on. It is for the most worthless of all purposes too that they are taxed in this manner. It is merely to enable the company to support the negligence, profusion, and malversation of their own servants, whose disorderly conduct seldom allows the dividend of the company to exceed the ordinary rate of profit in trades which are altogether free, and very frequently makes it fall even a good deal short of that rate.'

The English East India company owes its origin to the gross ignorance which then prevailed of the true principles of commercial policy; and though the charter has been frequently renewed since, yet there have been occasions when the renewal has been occasioned less by the rational arguments of its advocates than by arguments of another kind, which are said to have found their way from Leadenhall street into the chapel of St. Stephen's. In a short interval from 1653 to 1657, the trade was laid open, and notwithstanding the detractions with which that period has been obscured, and the misrepresentations to which it has been exposed by the interested partizans of the monopoly, the trade flourished more within that short space than it has done comparatively

in any succeeding time. For Anderson (Hist. Comm. iii. p. 80) informs us that 'during the years 1653-4-5-6, *when the trade was laid open, the English traders afforded the English commodities so cheap, that they supplied more parts of Europe, and even Amsterdam itself therewith than ever was done hereafter.*' Here we see that as soon as the monopoly was removed the supply became greater, and the prices fell. The same advantages which accrued from the abolition of the monopoly, took place in the middle of the seventeenth century, when capital was not accumulated in such large masses, or so generally diffused as it is at present, would certainly take place in the beginning of the nineteenth, to an extent greater than it is possible to calculate or describe. By the insidious and wily representations of the agents of the Dutch and English companies, Cromwell was unfortunately induced to re-establish the monopoly, which has continued ever since. A vigorous attempt to abolish it was indeed made soon after the revolution in 1688; but the logic of those who supported the measure, was less powerful than the gold of the company. No less than 170,000l. is said to have been employed in bribing members and ministers. Anderson tells us that the company 'expended vast sums of money to courtiers, members of parliament and others, as well for obtaining the last three charters, as in endeavouring to divide and buy off the interlopers, and more especially in endeavouring to obtain an act of parliament for their absolute legal establishment.' Such were the means by which the country was defrauded of its commercial rights.

But what is a prominent feature in the monopoly of the British East India company is, that it excludes only British subjects from any participation of the trade; the right of other nations in amity with us to trade to India, is admitted as unquestionable. Hence the share which foreigners have in the trade, is limited only by the deficiency of their capital, and the extent of the demand. And as the weight of taxation and the depreciation of money are less among them than among us, they are enabled to supply foreign markets with East India commodities at a cheaper rate than we can ourselves. The Americans, who are engaging with their characteristic avidity in this branch of commerce, will soon supplant us in every foreign market.

The Americans were originally enabled to carry on this trade by capital which was borrowed in this country, and which the impolicy of the monopoly which prevented our merchants from embarking themselves in that channel of commerce, caused them to lend. But nothing can more

strongly prove that the trade might be carried on by private individuals with much more advantage than it can by a joint stock company. For the trade flourishes in the hands of American adventurers, and the English 'East India company cannot support their rivalship. In time of war, which has been presented as favourable* to us, the amount of sales has already sunk below that of 1799-1800, to the extent of four millions sterling.'

The clear and intelligent writer of these considerations adds,

'Still further reduction must we expect under the present system. The Americans are driving this country from the supply of the rest of Europe. In time of peace more certainly they will supply all the markets on the continent with Indian commodities, unless other nations choose to avail themselves of the same liberty of trade which the Americans enjoy; and unless we avail ourselves of the cheapest mode of carrying on the trade, in order to sustain the competition. Nay, the Americans or other traders under the protection of foreign flags will by means of smuggling from the free ports on the continent, which are already projected, interfere with the supply of our home markets.'

The imperious circumstances of the times will ere long compel the government to abandon the pernicious system of monopoly, and to lay the trade open to the competition of individuals; or otherwise the monopoly is in itself an evil of such increasing magnitude that it will put an end to the trade. The East India company, if it be not dissolved by the legislature, will finally succumb under the pressure of an increasing debt, and a continued system of bad government and boundless prodigality. As far as the East India company is a political incorporation, it is a perfect anomaly in the history of states. We behold a company of merchants exercising a sort of despotic sway over a country more than three times as large and populous as the parent state; and doing this apparently with no other view than to collect a fund to distribute under the name of a dividend to five or six thousand English gentlemen and ladies. If the company were abolished, the territorial sovereignty would indeed add more than we could wish to the patronage of the crown; but we much doubt whether the patronage as it is exercised by the company is more favourable to the liberty of the subject and the happiness of the people than it would be if it were confided to the crown.

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* See the third report of the directors.

ART. V.—*Romances: consisting of a Persian, a Roman and an Arcadian Romance. By I. D'Israeli. Third Edition.* 12*mo.* Murray. 1807.

WE ought to apologise for the late notice of this elegant work, the author of which is deservedly celebrated for the extent of his erudition, the richness of his fancy and the refinement of his taste. Of the three beautiful romances which are contained in this volume the first is the loves of Mejnoun and Leila, which the author informs us are as popular in the East as those of Abelard and Eloisa in the West.

'The tale itself is extremely simple, and the more affecting because it is true; for Kais, who became frantic from disappointed love, and thence had the surname of Mejnoun, was a most accomplished and amiable youth, the son of an Arabian chief in the first age of the Mohammedan empire. Fragments of his poetry are still repeated with rapture, and the best works of the Persians abound with allusions to his unfortunate passion. Leila was the daughter of a neighbouring chief, and was also eminently accomplished, yet she had no transcendant beauty in any eyes but those of her lover. She had a swarthy complexion and was of low stature; an Arabian poet addressing her said; 'Art thou the damsel for whom the lost Mejnoun became a wanderer in the desert? Thou surpassest not other girls in beauty.' She replied, 'Be silent; for thou art not Mejnoun.'

Mr. D'Israeli has retained the substance of the history, and has inserted some fragments of Persian poetry mixed with some pieces of his own. He has attentively preserved the local peculiarities of the country which was the scene of the passion; and his style resembles the soil of Persia, which is covered with fragrance and with flowers. We shall give the substance of this Eastern romance, as it has been sketched and tinted by the magic pencil of Mr. D'Israeli.

In the Happy Arabia Ahmed Kais was a distinguished scheick. Enterprise and extortion had raised him to opulence and power. This great wealth was accompanied by a diffusive benevolence; which, while it promoted the happiness of his contemporaries was not unmindful of posterity. In the extremity of age he did not cease to plant young trees and open new fountains. Kais was long without children; but at last he had a son. As soon as he was of a proper age, Ahmed committed him to the care of the revered effendi Lebid, a scholar and a sage, whose thoughtful and scientific eye at times observed the motion of a star and the growth of a flower. Agreeably to the usages of Persia at that time,

Leila, who was about the same age, was sent to be instructed at the same school. The acquaintance which Kais here formed with Leila ripened, in course of time, into the tenderest of passions. Their mutual studies heightened their mutual attachment; they walked, they read, they sung together; the verses of Kais were increased in harmony by the lips of Leila, and the two lovers were often lost in a delicious reverie 'amidst the flowers, the waters, and the shades.'

The growing passion was not unobserved by the Effendi; but, instead of reproving he rather encouraged the ingenuous attachment. The old man remembered that he had himself been young; and in contemplating the loves of Kais and of Leila, he seemed to revive the sympathies of the years that were past. The mother of Leila observed that her daughter went to the academy with light and airy steps, and returned pensive and slow. The secret of her passion was soon disclosed by the prying vigilance of her slaves. 'The father of Leila was an haughty emir. The green turban which he wore, as the descendant of Fatima, was incessantly before his eyes and rendered his heart obdurate.' His indignation was fired when he heard that his daughter had fixed her affections on the son of Ahmed, whose blood was not yet purified by an age of nobility. He recalled his daughter, and severely rebuked her for cherishing a passion for 'a poet, without a green turban.' Kais had not long been separated from Leila, before all his former studies and pursuits palled on his taste, and horror seized upon his soul. He returned to the house of his father, who was as haughty as the emir; but while the emir was elated by the extinguished virtue of his ancestors, Ahmed was dignified by the consciousness of his own. In vain did Ahmed forbid the passion of his son;—poems of love and tenderness were the only occupation of Kais; and the world repeating his verses seemed eager to applaud his generous flame. Leila listened with a mixture of satisfaction and regret to the frequent recital of the lays which told his love and wafted his sighs. She was held in durance by the jealous vigilance of her father; but Kais, who could no longer bear the pangs of separation, had the address to procure two stolen interviews, once in the disguise of a dervise; and next as a vender of confectionary and perfumes. But, in the last interview, he was discovered by the emir. Kais now returned hopeless and disconsolate to the tents of his father, who reproved him for sacrificing the glory of his tribe to his passion for a woman. The mind of the sensitive youth could not long endure the shock which it had received. His companions

in vain strove to win him from dejection; his person exhibited the very abstraction of grief produced by hopeless love 'There was no life in his fixed and glazed eye, save at times a lingering tear, that, hermit like, stole from its solitary cell.' His favourite gazel 'would frequently lift her tender eyes on him, and lick his hand till she had awakened him from his reverie: for Kais, no longer able to endure even the sympathising looks of his friends, one night stole away from his tent, and relinquished the pastoral scenes of Happy Arabia for the stony soil of the desert. His favourite gazel soon tracked his steps; he heard the affectionate animal approach; he saw her delicate form in the silvery light of the moon; and could not prevail on her to return. He made the most rugged and desolate paths the object of his choice; he fed with his gazel on the pale brown herbage of the desert; recited verses at intervals, and sighed for the destruction which he could not find. The flight of Kais occasioned great grief and consternation in the tents of Ahmed. Parties of Bedoweens were sent after him in various directions; and Ahmed and the aged Effendi, hastened into the desert to search for the Mejnoun.* The horrors of the desert are here finely described by Mr. D'Israeli; and the circumstances which attended the discovery of the Mejnoun are very impressively and pathetically told. We do not envy the sensibility of that person who is not moved and forcibly moved by the affecting recital. Ahmed and Lebid return with the distracted Kais; the fond and unremitting attentions of his mother by degrees restore him to his reason; hope once more seems to kindle the radiance of his eye and sooth the anguish of his heart. Even the pride of Ahmed stoops to promote the happiness of his son. He endeavours to prevail on the green-turban'd emir to bestow Leila in marriage on her beloved Kais. But his suit was in vain, and he experienced an indignant repulse. The passion of Kais is again converted into phrenzy; and again he retires to the desert, but keeps to that part which borders on the tents of Leila. Leila accidentally hears of his retreat, she eludes the vigilance of her father, and during the night attended by one of her slaves she contrives to pay a transient visit to the Mejnoun. The tempest of delirium which agitated the mind of Kais was soon dispelled by the soft voice and the enchanting features of Leila. While she remained with him, reason resumed her throne; but Leila had no sooner vanished from his sight than the Mejnoun became more frantic than be-

* An Arabic term signifying maniac, and applied to Kais after the excess of his anguish had deprived him of his reason.

fore. Noufel the Iman of Sana, interested in the misfortunes and the genius of Kais, prevailed on him by the most soothing intreaties to take up his residence at his court, and promises either by persuasion or by force to make the green-turban'd emir consent to his nuptials with Leila.—Negotiation is first tried in vain, and recourse is then had to arms. The troops of the haughty emir are defeated; and the fates seem for a moment to determine that Leila should be the wife of Kais. But the generous Iman is secretly captivated by the sight of her charms, he makes an ineffectual effort to subdue his passion; and at last determines by an act of the basest treachery to secure his prize. The most splendid preparations are made for the nuptials of the enamoured pair; but the Iman insidiously determines that Kais shall be poisoned at the celebration of the feast. The fatal goblet however which was intended for Kais is unwarily emptied by Noufel, who confesses his guilt and his perfidy before he dies. This occurrence causes a suspension of the festivities, and prevents the completion of the ceremony. The successor of the Iman does not feel the same regard for the lover or the poet, and a selfish policy incites him to purchase the friendship of one who wore a green turban by the restoration of Leila.—The unhappy lovers are once more cruelly severed from each other; and Kais again seeks to bury himself amid the horrors of the desert. For a long time no intelligence whatever was heard concerning him; and it was universally credited that his sorrows had been terminated by his death. The proud father of Leila thinks this a favourable moment to urge her marriage with the son of a neighbouring emir of equal rank. After accumulated importunities the unfortunate Leila consents; and she becomes the nominal wife of Ebnselan, a virtuous and amiable youth. But she can love only Kais; her conscience tells her that she is his alone; and she consents to live only on this condition, that Ebnselan should religiously abstain from taking any freedoms with her person, and should respect her inviolably as another's wife. Ebnselan almost merited Leila, for he revered the immovable constancy of her heart. After a long interval, the news of her marriage reached the ears of Kais, and he sent to upbraid her with her perfidy; but a letter from her dispelled his resentment; and the sense of her sufferings seemed to tranquillize his own.—But the death of the faithfully fond Leila was next announced; and that of Kais, whose heart could no longer vibrate when hers ceased to beat, immediately ensued. Such is the bare outline of a tale over which the genius of Mr. D'Israeli has thrown the most varied and the richest hues. It may truly be called a Persian rose of the

sweetest fragrance and the most beauteous die, which he has naturalized on English ground. There is a glassy polish in the style of this romance which perfectly reflects every idea and every sensation which the author wished to convey. Notwithstanding a spice of the improbable and the marvelous, the interest is well preserved through the whole; and that bosom which is not frozen by apathy, will often thrill with tenderness during the perusal.

ART. VI.—*A Treatise on Indigence; exhibiting a general View of the National Resources of productive Labour; with Propositions for ameliorating the Condition of the Poor, and improving the moral Habits, and increasing the Comforts of the labouring People, particularly the rising Generation; by Regulations of political Economy, calculated to prevent Poverty from descending into Indigence, to produce Sobriety and Industry, to reduce the Parochial Rates of the Kingdom, and generally to promote the Happiness and Security of the Community at large, by the Diminution of moral and penal Offences, and the future Prevention of Crimes. By P. Colquhoun, Esq. LL. D.* 8vo. 7*s.* 6*d.* Hatchard. 1806.

MR. Colquhoun, in addition to his able and interesting work on the Police of the Metropolis, has, in the present performance, evinced the same vigilance of research and sagacity of observation. He begins with drawing a proper line of distinction between *poverty* and *indigence*. Poverty is the state of all who must labour for subsistence, but who may obtain subsistence by labour. It is consequently one of the necessary ingredients in the constitution of every society, and it is as vain to attempt to remove it as it is to push the world off its centre of rotation. But, if it be reckoned an evil, it is an evil which is the source of every good. It is what overcomes that '*vis inertiæ*' which is fixed in the material compound of man; and by necessitating exertion, it may ultimately be regarded as the cause of wealth and of every comfort with which civilized life abounds. Poverty does not of itself imply misery and distress. Misery and distress are the natural appendages of indigence. Indigence is the want of subsistence without an associated capacity of labouring to procure it.

'The condition of man, (says Mr. Colquhoun) is susceptible of four material distinctions.

'1. Utter inability to procure subsistence, } Indigence.
'2. Inadequate ability, }

'3. Adequate ability and no more, Poverty.
'4. Extra ability, which is the ordinary state of man, and is the source of wealth.'

But, as poverty which is able to procure subsistence by labour, cannot always find employment, and is thus liable to decline into a state of indigence, it becomes the duty of government to make the best possible provision against this calamitous event, and to give constant activity to the whole productive labour of the country. Besides the want of employment, other causes, the operation of which it is often difficult and sometimes impossible to prevent, will concur to reduce poverty to a state of indigence. The causes of indigence may be classed under three general heads; 1st, the innocent and unavoidable, as insanity, decrepitude, infancy, old age, &c.; 2d, the occasional and remediable, as temporary loss of work, stagnation of manufactures, temporary lameness, &c.; 3d, the culpable, or those which originate in the vices of the individual, as—idleness, improvidence, drunkenness, prostitution, &c. Thus we see that the means of relieving indigence must be either occasional or permanent; but a distinction should be made in the application between that indigence which is the effect of necessity, and that which is the product of vice. According to the common mode of administering relief, this distinction is seldom regarded; and no difference is made between the indigence which springs from misfortune, and from crimes. Of that indigence which comes under the general head of *culpable* or *immoral*, the remedy, whatever it may be, cannot be effectual unless it be of a moral kind, and such as will operate on the heart and conscience of the individual. The cases of indigence, which require constant support, are few compared with those which may be removed by occasional acts of beneficence and judicious moral regulations. That indigence which is of the most noxious kind, and makes the greatest deduction from the happiness of society, often originates in the defect of a moral education. Where children are brought up in habits of idleness and filth, of falsehood and of fraud, of impiety and profaneness, without any culture of the conscience or the heart, it is in vain to expect that they will ever make useful members of society, or that the evil itself can be cured by any other means than that which will remove the cause.

We entirely agree with Mr. Colquhoun that the price of labour ought to be somewhat more than sufficient to enable the individual to support himself and a medium family; in order to afford a fund for parsimonious accumulation, and to

prevent the mass of independent labourers from sinking, as must otherwise be the case, into the vortex of hopeless indigence. Where the wages of the labourer with every exertion are no more than sufficient or hardly sufficient to support himself and his family, he is precluded from the possibility of acquiring property, and consequently from the hope of bettering his condition. Now, it is this hope which is the great stimulus of exertion, which energises the volition, and inspires fresh life and vigour in all the faculties of man. When any individual is placed in that state in which, with his utmost exertion, he cannot even hope to better his condition; his efforts will proportionally relax, and all his faculties will become torpid and dull. For where the great incentive to exertion is removed, the *vis inertiæ* of the grosser part of man will resume its sway. Yet such is the present condition of the majority of our labouring population, and particularly of the agricultural, the prime source of wealth, and the chief support of the community. The wages of agricultural labour will hardly in any case enable the individual to procure more than a bare sufficiency of food for his family and himself. And thus almost every day-labourer in the kingdom is deprived of the hope of bettering his condition, and is rapidly sinking from a state of independent and *improveable* poverty into the yawning gulph of hopeless indigence. We are far from wishing for any law to fix either the maximum or the minimum price of labour, for we are convinced that such a law would be not only impolitic in itself, but ultimately injurious to those for whose good it was designed. Labour, like every vendible commodity, ought to be left to find its level; but then, we are to consider that labour never can find its level where any artificial and unnecessary impediment obstructs the freedom of the circulation. Such an impediment exists in the law of settlements, which prevent the peasant from carrying his labour to the best market, and disposing of it to the highest bidder. It is a law which in fact almost reduces every labourer in husbandry to the state of a Polish or Russian boor, who is attached to the soil. It is not a little remarkable that in a country so jealous of its liberty, such a law, which is as mischievous as it is unjust, should have been suffered so long to remain in force. The repeal of this law is the first step which is necessary towards any real and permanent amelioration of the condition of the poor. Nor is the law injurious only as it prevents the free circulation of industry, but as it proves a continual source of expence to the country; for it is supposed on a very moderate computation to have cost within the last century more than five millions sterling

in litigations and removals. It may be objected that if the law of settlements were removed, some parishes would be burthened with an excess of poor, while in others the pressure would be comparatively light. But this inconvenience might be readily obviated by ordering that where the poor-rate of any parish exceeded a certain proportion of its income, the excess should be borne by the hundred, or distributed among the parishes adjacent. And indeed whatever evils might result from the repeal of the law of settlements, those evils must be light compared with the greater evils which are produced by the continuance. For, as agricultural labour is the prime source of the wealth and happiness of the community, the free circulation of it is a matter of such transcendant importance as to render every contingent inconvenience which may be attached to the measure itself, of no more weight than so much air in the balance of the argument.

Mr. Colquhoun exhibits the following table, shewing the progressive rise of the poor's rate, national debt, and commerce from 1673 to 1803, being 130 years:

Years.	Poor's Rate.	Years.	Revenue.	Years.	National Debt.	Years.	Custom-house value of cargoes exported.	Population.
	£		£		£		£	
1673	840,000	Average						
1677	608,333	in Charles	1,800,000			1663	2,043,043	5,000,000
1677	700,000	2d Reign.				1669		
1685	665,362	1689	2,001,855			1688	4,086,087	5,000,000
* 1698	819,000			1689	664,263	1697	3,525,907	5,400,000
1700	1,000,000	1701	3,895,285	1701	16,394,702	1700	6,045,432	5,475,000
Queen								
Ann's	1,000,000	1710	5,691,803	1714	54,145,363	1709	5,915,357	5,240,000
Reign.								
† 1751	3,000,000	1759	8,523,540	1748	78,293,313	1749	12,599,112	6,467,000
						1751		
1776	1,720,516	1776	10,265,405	1775	135,943,051	1776	14,755,699	7,600,000
1783								
‡ 1784	2,167,749	1786	15,096,112	1784	257,213,043	1786	16,300,725	8,016,000
‡ 1785			Gross					
1803	5,348,205	1803	37,996,088	1803	567,050,606	1783	34,953,000	9,000,000

* The first seven sums under the column Poor Rates, are given on the authority of different writers, and can be considered as nothing more than *Estimates*, although, from the accuracy of many of the authors, they are supposed to be pretty near the truth.

† The price of grain was very high in the year 1751. Mr. Alcock, a respectable writer of the period, states, that the whole sum laid out on the poor for four years preceding 1752, amounted at a medium to £3,000,000 a year.

‡ The last three sums are taken from parliamentary returns.

In this table it is singularly awful to remark to what an enormous amount the national debt and the poor's rate were increased in a period of about twenty years, from 1783 to 1803. We find that both have been more than doubled in that short time; and that the increase of the rate has proportionally increased with the increase of taxation. This proceeds from a necessary concatenation of causes and effects. For the immediate effect of taxation is to multiply the numbers of the unproductive class. It is in fact only to take so much from the industrious in order to be consumed by the idle. Thus it increases idleness on the one side, and aggravates want on the other. Thus the increase of taxation becomes the augmentation of indigence. Every additional million which is paid in taxes, makes a certain proportional addition to the numbers of the unproductive class; which is to the body politic what fungus—excrescences, wens, and warts, are to the natural frame. They contribute nothing to the nourishment of the body, but they drain the nutriment from the vital parts.

That taxation has a tendency beyond every other assignable cause, to increase the mass of indigence, is evident from this, that the rise of the poor's rate has always been most rapid in those periods in which taxation has proceeded with the most impetuous and accelerated pace, as in the interval between 1783 and 1803. Of the quantity of indigence in this country we may form some idea, when we consider that, out of a population of about nine millions, there were in the year 1803, no less than 1,040,716 persons who were relieved by the rate; and Mr. Colquhoun, from very credible documents, calculates that the total number of persons in this country who live chiefly or wholly upon the labour of others is not less than 1,320,716; a total which includes not only paupers, but mendicants, vagrants, thieves, prostitutes, &c. &c. and the reflection on which must appal the moralist and pang the heart of the benevolent. But while such is the wretched and corrupt state of the country, we hear statesmen extolling the resources of the empire and dwelling with peculiar satisfaction on the flourishing state of the revenue. But, if that revenue be produced by means which if they enrich the few increase the indigence and immorality of the many, ought not a patriotic government rather to weep than to rejoice, rather to be abashed with the feeling of shame than to raise the shout of vain glory and presumption? In the year 1805 no less than four thousand six hundred and five persons of both sexes were either sentenced to death, transported, imprisoned, whipped and fined, &c. &c. but this constitutes only a diminutive particle of the general

depravity. For much of that depravity eludes the cognizance of the law, and much more is not subject to that cognizance. There is a depravity, which is of the deepest die and of the most inveterate species, which consists in a vitiated state of the heart and life, of which the infection is diffused through all ranks, and over which the laws have no controul. If what ministers call the financial prosperity of the country be productive of, or necessarily blended with, such accumulated distress and such deplorable profligacy, with more than a million of famished paupers, with more than three hundred thousand mendicants and criminals of every description, with a diseased state of morals which infects the very core of the commonwealth, we may truly say that the repletion of the treasury is the bane of the people and the destruction of the state. While the mass of taxation remains as it is, or keeps increasing beyond what it is, and while the most virtuous and industrious part of the community is impoverished in order to provide not only bread but luxury for the idle and the profligate, we fear that all the schemes which may be devised for the alleviation of the public distress or the improvement of the public morals, for the relief of the poor, the instruction of the ignorant, or the reformation of the vicious, will have only a temporary and fugitive effect, and be utterly unable to contend with evils of such portentous magnitude and such diversified woe.

In chapter II. Mr. C. has some good remarks on mendicity and vagrancy, and we agree with him in the policy of repealing the act of the 17th of George II. cap. 5. of which the provisions have in a great measure become obsolete by never being executed; and of substituting in its place a law more clear, definite and better adapted to the present circumstances of society. In chapter III. he proposes the establishment of a systematic superintending police, whose object it should be to regulate all the details respecting the management of the poor, and who should from time to time propose such regulations as should seem to them most fit for the improvement of the present system, for the prevention of crimes and for the encouragement of virtue. That some good might be produced by such an establishment we do not deny; but we fear, that in the present period, when there appears such a strong disposition in the government to abridge the liberty of the subject, such an institution as Mr. C. proposes would, instead of being made a salutary instrument of moral reform, be converted into a most dangerous engine of political oppression. We are not for arming ministers and secretaries of state with more inquisitorial powers than they

at present possess. The 'society for the suppression of vice' is according to its *name* and *professions* a very laudable institution; but had the methodistical part of the members been suffered to proceed to the lengths which they proposed, they would not have even tolerated the salutary festivities of innocent mirth; and they would have deformed the *first day of the week*, which according to its original institution was a day of thanksgiving and of joy, with the funereal crape of hypocritical austerity and gloom; and would have caused that great Being who delights in the happiness of his creatures, to be worshipped with the contortions of grimace and the look of woe. We are of opinion that the industrious mechanic, who is confined to his occupation for six days in the week, worships his great and beneficent Creator in spirit and in truth, if instead of breathing the azotic gas of a methodist meeting he roves at large amid the fields and groves, while his heart emits the unsophisticated incense of piety and gratitude to Him whose presence fills all space and time. If the board of police which the author recommends were to be made either an engine of political oppression, or only another society for the encouragement of puritanism on a larger scale, and armed with the mace of overwhelming power, we should most forcibly deny its utility and deprecate its continuance. On the whole we are inclined to think that it is better to leave the management of the poor where it is at present, in the hands of private and independant individuals, than place it under the controul of any political junto or ministerial board. Some of Mr. Colquhoun's remarks on friendly societies in chapter IV. are highly judicious, as are some of the regulations which he proposes for their improvement. Friendly societies seem one of the best remedies that have been hitherto proposed for the extirpation of indigence and the alleviation of distress. They cherish habits of frugality, and nurture a spirit of honest independance. In chapter V. the author recommends a system of national education, from which, if it were conducted on the most comprehensive principles without any infusion of a narrow-minded sectarian and proselyting spirit, much good would undoubtedly ensue. In the other chapters we find many very sensible observations and interesting details. That the mass of indigence has rapidly increased within the last twenty years, and that it is rapidly increasing are facts which may be proved by indubitable documents. But though the evil is too glaring to be denied, the causes and the remedies are matter of dispute. One of the prominent causes appears to us to be the late enormous and accelerated increase of taxation. So far then as taxation is the cause, the remedy is peace abroad and œco-

nomy at home. As far as immorality is the cause of indigence, an improved system of education may alleviate the evil; but perhaps it more often happens that indigence produces immorality. Moral principle has a very intimate connection with the acquisition of property; and the present laxity of morals and declension of honesty among the lower orders are greatly encouraged by the pressure of those circumstances which preclude the possibility and extinguish the hope of bettering their condition. Of such a state of things the natural results are, squalid indigence and incurable depravity.

ART. VII.—*The Speeches of the Right Honourable William Pitt, in the House of Commons. In four Volumes.* 8vo. Longman. 1806.

WHILE the public mind is agitated by the most eager difference of opinion on the merits of Mr. Pitt as a statesman in almost all his measures, there is one point of view in which his abilities have never become the subject of question or dispute. As a party leader, a manager of a public assembly, and the most distinguished actor on that stage of domestic politics, by the skilful direction of which the power of the state is lodged and preserved in the hands of particular individuals, he is universally allowed to stand without a rival. And when we consider the early age at which those arduous duties were imposed upon him, and compare the gigantic powers against which he had to contend with the feeble aid that his colleagues were capable of affording him, we shall acknowledge that the mere circumstance of his retaining power in the face of these difficulties, proves such early superiority of talent, such dexterity and presence of mind in the exertion of it, as the most flourishing æras of the world have never seen excelled.

The philosopher of history will think with regret that these circumstances, which proved this extraordinary man capable of conferring the most extensive benefits on his country, may have been the very cause of our disappointment and his want of success. The early possession of power, the early habit of business, may naturally be supposed unfavourable to the mature consideration of general principles, and the attainment before-hand of such a body of general information as might have answered the demands that arise in the government of a great kingdom. Had he been longer a listener, an observer, and a thinker, he must have been far more adequately prepared for public affairs, and the duties of a practical statesman. Perhaps even the particular

error of the whig party in attacking the East India Company, by which he profited, may be justly deemed unfortunate, in tending to encourage that deference to the opinions and feelings of the commercial vulgar, which has been often deplored as a leading feature in his government. But this is not the place for indulging such melancholy reflections; we have not undertaken the painful relation of our history for the last twenty years. Nor should we have exceeded the immediate limits of our present task, had we not become convinced in the prosecution of it, that Mr. Pitt's high claims to our admiration as an orator cannot be fairly appreciated, without contemplating his peculiar situation, connexions, and interests, with the line of conduct and stile of language which they required, at the exact time when the several orations were delivered in parliament.

In conformity with this observation it has been remarked, and in our opinion with justice, that no orator furnishes so few passages of general utility and abstract wisdom as Mr. Pitt, while from the speeches of his great rival we may deduce the clearest rules of conduct in almost all political emergencies, and perfect institutes of that most important science which regulates the intercourse of nations. This marked distinction must in some degree be ascribed to the respective situations of the men. He who attacks must insist on the general rule, to expose the deviations from it; must apply to the practice he censures the touchstone of a correct theory, and contrast the obliquities of the one with the purity and perfection of the other. On the contrary, the defence of most measures will arise from the pre-modification of rules according to circumstances, from the exceptions introduced by necessity in particular conjunctures of affairs, and from drawing the line of practical discrimination between maxims acknowledged to be just, and a state of things to which temporary expediency may render them inapplicable. Thus the leader of opposition is of necessity a profound philosopher; while the acting minister is considered as nothing more than a shifting apologist for error and falsehood. Yet even during the short period when Mr. Pitt was opposed to the court, we do not find his opposition resting on broad and general grounds, nor his advice connected with the great principles of political science. He disapproves of one expedient, and recommends the substitution of another. He thinks our gun-boats should be more numerous, and that they are best when built by private contract; he suggests the propriety of fortifying Newcastle, and calculates the number of days on which the volunteers ought to be annually exercised. On the several modes of

recruiting he has many strictures to offer: but though convinced that our security depends on increasing the consideration and raising the character of our military force, he suggests no method of correcting the discipline of the army, exciting the pride of the soldiers, or improving their respectability.

If we are not mistaken in imputing this quality to Mr. Pitt, we fear it must affect the popularity of one of our greatest English orators. The permanency of intellectual reputation, whether derived from poems, histories, or orations, must depend on the portion of general truth which they contain. But if we contemplate these speeches as the language of a political debater under certain given circumstances, we shall find endless materials for praise in the skill, judgment, and dexterity which they exhibit. They appear to us however to lose much of their effect in this publication, by standing detached from the several debates to which they may be emphatically said to belong. The allusions perpetually made to former speeches; the ingenious use of adverse arguments; the delicacy with which the actual state of a question is seized, independently of its more general merits; the nice tact with which the temper of the house is ascertained, and the speaker's wonderful accommodation of himself to his audience, cannot be fairly estimated without a full report of the whole discussion. The future historian, when he selects the most striking specimens of Mr. Pitt's adroitness in debate, will generally interweave the minutiæ above detailed, and will always take care to describe the cotemporaneous state of parties to be managed, and of public opinion to be flattered, through the medium of parliamentary speeches.

Having expressed our regret at this circumstance, we will take the opportunity of declaring our opinion that Mr. Hathaway, the editor of this collection, has not done justice to his illustrious subject in some other particulars. The selection is not judicious. We have the calculations of taxes and produce too much in detail. The space occupied by financial tables and speeches comparatively insignificant might have been devoted to necessary illustration, historical anecdotes, and extracts from other parts of the debates. It is proper to state that the comparisons which we have made between this work and the ordinary parliamentary registers, do not confirm the editor's boast of superior accuracy. Even the celebrated speech on the commencement of the present war is verbatim the same as the feeble and mutilated sketch which appeared in the newspapers a few days after it was delivered. This, we think, is our whole list of *griefs* against

the editor, whose department we now dismiss from our consideration.

If we adopt the definition given by Cicero of an orator, *is qui accommodatè ad persuadendum possit dicere*, the vast majorities which Mr. Pitt so long maintained in the house of commons must be considered as entitling him to the highest praise of eloquence. We anticipate the sneer which may be excited by referring to this test, and the observation that may be applied to it. He stood unquestionably, during that time, in the situation of prime minister to the crown, and never gave any personal offence to that part of our nominally mixed constitution which so long excluded both his father and his own great political adversary from power, and which recent events have demonstrated to be of paramount weight in the scale of government. But let it be remembered that he owed the attainment and preservation of that imposing post to his eloquence; and that if he had been unequal to the great contests which the minister of England must maintain as a member of the house of commons, he neither would have been raised to that elevation, nor could he have continued in it.

To extract passages from these speeches, capable of giving a just notion of their excellence, would be extremely difficult. They are striking and interesting not in themselves, but in connexion with the circumstances which preceded, accompanied, and were intended to be produced by them. Besides, such specimens are quite unnecessary in the present age! we have heard and admired him, his voice yet rings in the ears of all who can appreciate the merits of eloquence. But we may observe that his singular powers appear to have attained an early maturity in this as in other respects, and his later productions do not, in our opinion, possess one marking feature to distinguish them from the efforts of his youth.

Without affecting to enumerate all the orations that deserve peculiar praise, we shall in general terms direct the attention of our readers to those parts of the present work which have most strongly excited our own admiration. There is a wonderful splendor in all the harangues on French affairs, which it is pleasing to contrast with the calm discussions on the subject of the union with Ireland. In the latter we observe throughout the satisfaction of a powerful mind employed on a grand and beneficial object. The defence of government in rejecting Bonaparte's overtures for peace is always applauded as one of his most successful displays; and if the report be true that the step he defended in the house of commons had been condemned by him in

the cabinet, that speech must be regarded as a fatal triumph of eloquence over wisdom and duty. His justification of the present war, which commanded such universal homage, is lost to his country and posterity, to the indelible disgrace of those admirers who had seats in parliament when it was pronounced. After his return to power in 1804, we think we perceive a manifest inferiority; none of the speeches, except that on the Spanish war, which is acutely argued, appear to us worthy of so great a mind. Whether this must be ascribed to a gradual decay of the constitution, which might have begun at that time, or to the state of public affairs and the disposition of parties, or to what other cause, we have no means of ascertaining. Undoubtedly there was much to irritate and wound his mind, in contemplating the colleagues with whom he was environed, and the adversaries in whose exclusion from power he had permitted himself to acquiesce. To that exclusion and that acquiescence it would be easy to prove that the country owes the loss of her two greatest statesmen in the hour of her most imminent danger.

In point of style, Mr. Pitt's speeches will be regarded as models of correct and finished composition. The choice of words is admirable; the flow of sentences is full of melody. If the construction is occasionally too much involved, or the parentheses too long and frequent, it is the more extraordinary that they never have betrayed him into a single grammatical imperfection. We are almost inclined to complain of his excessive accuracy. It introduces a habit of limitation and modification, of guarding against possible exceptions, and anticipating supposable objections, which sometimes makes the perusal tame and tedious, though the manner and voice of the orator might sustain the sentence with spirit and elevation to the last. This fault however, if it can properly be called one, ought in candor to be imputed to that caution and reserve to which it is often essentially necessary that a ruling minister should adhere.

The strain of sentiment that runs through Mr. Pitt's parliamentary orations is upon the whole extremely honourable to his character as a man. It bespeaks the consciousness of rigid integrity, and the proudest and most jealous purity of personal honour. His general style of what may be called public sentiment is less creditable to him as a statesman. For the last twelve years of his life, his oratory was exerted to apply perpetual stimulants to those *British feelings*, which were unfortunately but too predominant in the country, and which are a compound of overweening arrogance and sordid selfishness. By flattering these feelings with incessant

boasts of our national power, and exaggerated pictures of our financial prosperity, he was indeed completely successful in all his immediate objects. The war continued to be popular, the general hatred against France was kept burning, and no one thought of a change of ministry. For the more lasting consequences of the spirit which was thus kept alive, we have only to cast our eyes on the present state of our domestic politics, and of our foreign relations.

In the arrangement of his arguments, Mr. Pitt is in general remarkably judicious. All the advantage which can be taken of extraneous circumstances is secured in the first place; and his own view of the subject is never exhibited, till his adversary's reasonings are erased from the mind of the audience. His cold severity of sarcasm, and contemptuous irony, must have been insufferable. His logic appears to us less powerful in throwing a strong light upon the truth, than his sophistry is successful in veiling a more questionable cause. His perspicuity in detail is most surprising.

We have thus endeavoured to give a fair opinion on most of the qualities essential to the reputation of an orator, as they may be traced in these works of our distinguished countryman. Undoubtedly they will inspire foreigners with an exalted opinion of the English intellectual character, and will teach posterity to look back with veneration to the age which is passing away. But we designedly abstain from offering any general character of the eloquence of Mr. Pitt, as contrasted with that of his cotemporaries, because we feel that at such a crisis our impartiality might justly be called in question. It must either happen that we should estimate his powers too highly, from his vast ascendancy over the public mind; or that we should depreciate them unfairly, from contemplating the present results of his unbounded popularity, his uninterrupted enjoyment of power, and his ten years unquestioned control of the stupendous energies of England.

ART. VIII.—*The Geographical, Political, and Civil States of the Principalities of Moldavia and Wallachia, (from Thornton's Present State of Turkey, reviewed in our last Number.)*

THE ancient Roman province of Dacia comprehended the modern countries of Wallachia, Moldavia, Transylvania, and the Bannat of Temeswar, of which the two latter divi-

sions are subject to the Austrian, the two former to the Ottoman monarchy. The wisdom of the emperor Aurelian resigned to the Goths these trans-Danubian provinces, which he found himself unable to defend against their incursions; and though the majesty of the empire might seem to be degraded by the first cession of territory that had ever been made to an enemy, the event justified his policy, and this extensive country opposed during a long period an insurmountable barrier against the savages of the north.

Dacia afterwards formed a part of the immense kingdom of Attila, and on the extinction of the empire of the Huns, was governed for many years by petty princes, who at first held their principalities as fiefs of the kingdom of Hungary, but in due time asserted and maintained their indedendence, till the gigantic increase of the Turkish power in Europe. In 1418, Wallachia submitted to the sword of the Ottomans; and about a century afterwards, Stephen, prince of Moldavia, surrounded on all sides, and fearing to trust either the Poles or Germans, advised with his last breath the surrender of his country as a fief to the Ottoman power. His advice was adopted. The Turks were at first contented with a small tribute, and suffered the natives to elect their own governors, a privilege which both that principality and Wallachia enjoyed till the beginning of the eighteenth century. The historian Demetrius Cantemir, in 1693, was the last prince who was elected by the independent voice of the Moldavian boyars, or nobles. On his defection to the Russian czar, the Porte withdrew the privilege, and has continued since that time to appoint the princes, both of Moldavia and Wallachia, at its own discretion.

These two principalities, and the office of dragoman, or court-interpreter, are the only places of honour which are conferred on Christians; and of the numerous sects of that religion who are tributary to the Porte, the Greeks alone are entitled to these distinctions, which have been rendered hereditary in the nation, to recompense the merit of a Greek physician, who was instrumental in the redction of Candia, and the successful termination of that memorable siege whose years twice outnumbered those of the siege of Troy. Since that time a spirit of intrigue has been communicated to the debased and slavish Greeks. At the Turkish court, all the offices of government and posts of honour are professedly venal, and even a register is kept in which the precise value of each office is duly entered. The temporary and precarious sovereignties of Wallachia and Moldavia are purchased at a high price, and held by the tenure of an exorbitant tribute, which however they are at liberty to extort from their defenceless

subjects by every means of extortion; and the regular payment of this tribute, without any enquiry into the means by which it is procured, is the only criterion of the goodness of their administration. Three years is the stipulated time for which they hold their governments, but during that short lease their doubtful throne is shaken by the intrigues of their rivals, who in their dealings with a corrupt and venal government are guilty of every species of meanness and of crime that can be produced by the operation of ambition and avarice, acting reciprocally on each other, and restrained by no principle of policy, justice, morality, or honour. The term agreed upon is not unfrequently cut short by the bowstring, and the interposition of the minister of death reconciles, in the eyes of a Turkish statesman, his implied promises of support with a desire to promote a more favoured or a more liberal candidate.

While their administration lasts, they are adorned with all the insignia, and invested with all the authority of an absolute monarch, not excepting the power of life and death, and no appeal is heard against them at Constantinople. In cases both of capital and inferior punishments, the princes often perform the office of executioner with their own hands. To suppose that these abject slaves, suddenly elevated from servitude to uncontrolled power, should do otherwise than tyrannise over their unhappy subjects, would shew an utter ignorance of the nature of man. A greater degree of oppression can hardly be imagined than what is exercised over the defenceless inhabitants of these countries, and the vice and ignorance of the higher orders is only equalled by the misery and poverty of the mass of the people.

These two provinces, which have been before stated to be that part of ancient Dacia which is tributary to the Ottoman Porte, are distinguished among the inhabitants by the name of Zara Rumanesca (the Roman empire); and the peasantry of both countries, to discriminate them from the boyars or nobles, are stigmatised with the name of *Rumuns*, or Romans. What would have been the indignation of the rigid Cato, or the polished Tully, had they been told that in some future period the name of the masters of the world, of those citizens who disdained to match their daughters with kings, would be applied as a term of reproach to the most degraded portion of a people of slaves!

Bucharest, the capital of Wallachia, and Yassy of Moldavia, seem to be the only towns of importance in the two principalities, the joint number of whose inhabitants does not exceed one million, a population lamentably inadequate to a territory so considerable in extent, and, as will be shewn

hereafter, of such distinguished fertility. The inhabitants are Christians of the Greek church: the Wallachian hierarchy consists of an archbishop and two bishops; Moldavia has an archbishop and three bishops. The convents are numerous, and almost cover the face of the country, occupying everywhere the best situations. Education is entirely in the hands of the monks, who, themselves plunged in the grossest ignorance, can only impart to the generations as they rise in succession, the principles of superstition and servility.

The revenues of Wallachia are about 3,500,000 piastres; those of Moldavia 2,850,000; of these the principal sources are the capitation tax, the salt mines, the custom duties, and the taxes on pasturage, bees, wine, and tobacco. The custom of farming the taxes is universal, and as the defenceless peasantry are alone liable to taxation, the farmers or contractors are under no restrictions as to the means to be employed in collecting the taxes, but are empowered to exercise every expedient which fraud or violence may dictate, in order to extort the last mite from the oppressed subject.

Either principality maintains a militia of six thousand men, a set of wretches who are made use of, not to protect, but to vex and oppress their fellow-subjects.

'Their insolence surpasses even that of the Turkish soldiery. I saw a party of these lawless ruffians returning in triumph from having avenged the honour of their corps by the infliction of a degrading punishment on a *boyar*. One of their company had pursued a girl into the house of her master, but had been forced to abandon the pursuit, and after some rough treatment, which his behaviour necessitated, had been thrust out of the house by the servants of the family. The crime was expiated, under the authorisation of the prince himself, by the boyar publicly undergoing, in the court-yard of his own house, and in the presence of the populace, the punishment of the bastinado on the soles of his feet.'

That some of the finest countries under Heaven should thus groan under the rod of tyranny, which derides and frustrates the benignant intentions of Providence, may draw tears from the moralist and philosopher.

'Both provinces abound in rich pastures and extensive forests, and are watered with innumerable streams and rivers; many of which are, or might be made, navigable.'

'The air in general is pure and wholesome, and the soil is proper for the production of every species of grain and pulse. The cultiva-

tion of the vine is general on the slopes of hills which afford a suitable exposition. The wine, though made without art, is pleasant and wholesome. It is exported in great quantities to Russia and Transylvania. Its strength and spirit are increased by a process, common among the rich proprietors, and practised also in Russia. At the first approach of a severe cold, the wine butts are exposed to the severity of the weather in the open air: in a few nights, the body of wine is encircled with a thick crust of ice: this is perforated by means of a hot iron, and the wine, thus deprived of its aqueous parts, is drawn off clear, strong, and capable of being perserved for a long time. The wines somewhat resemble the light Provence wine, called *cassis*, they may be drank even to ebriety without injury to the general health. The wheat in both principalities is excellent: its quality is between the hard red wheat and the white and mealy. The season of harvest is in the month of June. Barley is the common food of horses, as well in Wallachia and Moldavia, as throughout the Turkish dominions. Oats and rye are rarely sown. Indian corn is much cultivated because of its nutritious quality and abundant produce: it also requires less labour, and being sown in the spring, is less exposed to accident and less liable to disappoint the hopes of the farmer. The mountains and the plains are covered or diversified with woods and forests of the most useful trees. The oak is frequently seen of two or three feet in diameter, and furnishes timber solid and compact: the pines and firs are common on the mountains. There are besides beeches, maples, elms, and ashes of different kinds, limes, poplars, walnut and white mulberry-trees, of which last kind there are many plantations for the purpose of feeding silk worms. The woods formed of these majestic trees are peopled with innumerable races of singing-birds. The note of the nightingale is sweeter and more frequent in the forests of Wallachia than in any other part of Europe, and its melody heightens the charm which is experienced in travelling through that country in the beautiful evenings of the summer season. The fruit trees which are the most common are the apple, one of which appears natural to the climate; it bears, without culture, a fruit called *domniasca*, which is perhaps the finest in Europe, both for size, odour, and flavour; the pear, the plum, the cherry, the peach, the service, the walnut, and the hazel nut, come to great perfection with little culture. The climate is however unfavourable to the growth both of the olive and the fig-tree. The wood strawberry is everywhere to be met with, and the air is perfumed with wild flowers and aromatic herbs. Asparagus is the natural produce of the soil, the mushrooms are plentiful and of excellent quality; the cucumbers, the melons, and water-melons, form a chief article of food to the common people; the cabbage spreads to an enormous size, and the Jerusalem artichoke, *yer elmasi*, thrives and is propagated with little labour or attention. The chief source of wealth in both principalities is, however, their abundant and nutritive pasturages. The sheep and goats in Wallachia are estimated at four millions: these are driven, at different seasons of the year, from the banks of the Danube to the summit of the Carpathian

mountains: the flesh is excellent, and the annual exportation of wool into Germany amounts to several thousand bales. The oxen, and principally those of Moldavia, are large and fleshy: a great number are sold into Silesia and other foreign countries. The buffalo thrives in Wallachia, though it must be carefully tended, as it suffers equally from the excessive heat of summer and the cold of winter. This animal is of the highest utility as well from its prodigious strength, as from the abundance and nutritious quality of its milk. There are various breeds of horses: the best racers, which are those of Moldavia, are bought up in great numbers for the service of the Austrian and Prussian cavalry: they are well shaped, are remarkable for the soundness of their hoofs, and possess both spirit and docility. The carriage and draft horses are small but active, and capable of resisting fatigue. They live in the open air in all seasons, and in the winter, when the ground is covered with snow, are frequently attacked by the wolves, who come in great numbers, and when pressed by hunger are frequently destructive, not only to the herds and flocks, but to the traveller and the inhabitant. Domestic fowls, and game of all kinds, are in great plenty: water birds are numerous on the lakes and the Danube, which also abound with various kinds of fish. Deer and wild goats are frequent on the mountains, and the hares are in such numbers in the plains, that the peasants in Wallachia and Moldavia are said to hunt down upwards of half a million with their dogs, when the fall of snow through the winter is considerable. The honey and wax are of the finest quality: the climate and country seem indeed peculiarly favourable to the noble insect which produces them. The mineral productions are, natural tar, salt, and nitre: the prince of Moldavia is obliged to send every year to Constantinople a contribution of twenty thousand *okes*, or twenty-five tons, of nitre. The riches contained in the bowels of the earth and the vast range of the Carpathian mountains are however unexplored, though there are several indications of their containing metallic substances.

'The attention of the traveller is wholly absorbed in contemplating the beauty of the varying landscape, and the fertility of the soil, which is improved by a rich, though inadequate, cultivation. De Tott compares Moldavia to the province of Burgundy. I have traversed both principalities in every direction, and retrace with the greatest pleasure the impressions left on my memory by their grand and romantic scenery; the torrents rushing down the precipices and winding through the vallies, the delightful fragrance of the lime flower and the herbs crushed by the browzing flock, the solitary hut of the shepherd on the brow of the mountain; the mountain itself rising far above the clouds, covered over its whole surface, except in the snowy regions, with a deep bed of vegetable earth, and every where adorned with lofty and majestic forest trees, or with rich and lively verdure.'

The political speculations into which Mr. Thornton enters on the probable fate of these provinces, are superseded by

the peace of Tilsit, which was concluded since his work was written. He thinks that the most serious consequences might be apprehended from the formidable increase of power which the Russian government would receive from their annexation; while, under the dominion of Austria, they would oppose an insurmountable barrier to the further progress of the former power. But, alas! the Austrian monarchy exists but by toleration; and if that of Russia contain within itself the seeds of strength sufficient for its own support, its weight is now of no account in influencing the general destinies of Europe, and would receive little additional consequence from the acquisition of a couple of unpeopled provinces. It is more than probable that Moldavia and Wallachia will be suffered by the French emperor to continue a part of the Turkish dominions, till the final dismemberment and dissolution, whenever that time may arrive, of the diseased and unwieldy fabric.

A larger space than is consistent with our general plan, though not larger, we presume, than its importance and merits require, has been allotted to this article. It is our opinion that Mr. Thornton has made a valuable addition to the literature of the age, by a clear, copious, unprejudiced, and correct account of the present state of Turkey and its inhabitants, Mahometan and Christian. The observation of thirteen years is strengthened by selections from the most esteemed writers, English and foreign, of whose authenticity and capacity it cannot be denied that Mr. T. is a competent judge. His style is, on the whole, not objectionable, though we have frequently to regret a deficiency of ease, arising from frequent attempts at fine writing, to which we are willing to believe that it is want of practice only which compels the author to forfeit his claim. We should have been pleased if he had not so frequently kept in mind the style and manner of Gibbon. Latin also, in Mr. Thornton's hands, has been a weapon with which he has wounded himself. We would advise the alteration of the copulative conjunction in the line,

Fortem posce animum, *et* mortis *timore* carentem;

and also the revision of the note in p. 402. For without mentioning that *Dacus*, not *Daca*, is Latin for a Dacian, and that the first syllable of that proper name is long—(Aut conjurato descendens Dacus ab Istro)—we think that if Mr. Thornton had ever really read and understood the passage in the 8th book of the Æneid which he discusses, nay, if he critically comprehended the simple meaning, and

the only meaning, of the unambitious word *et*, he would hardly have said, 'Virgil calls them the unconquered Dacians, and seems to compare their onset with the impetuous course of a rapid river—

Indomitique Dacæ*, & pontem indignatus Araxes.'

ART. IX.—*Corinna; or, Italy. By Mad. de Stael Holstein; in three Volumes.* Tipper. 1807.

DURING the winter of the year 1794, Oswald, the descendant of the house of Nelvil, one of the most illustrious families of Scotish nobility, left Edinburgh to repair to Italy, for the benefit of his health, which had been injured by a heavy calamity. A veil of mystery is drawn over the story of this young gentleman. The house of his father contained chambers which he shuddered to approach. He talks of the shades of the dead 'hovering over those whom they love." He sighs much, shakes his head very much, crosses his arms frequently, takes no interest in his own immediate destiny; *is* amiably complaisant, melancholy, tall, handsome, rich, pale, and interesting. Our grosser judgments might have assigned to him a niche in the sanctuary of stupidity, had not Mad. de Stael told us positively, however appearances might be against him, that he was in reality a man of as much sense as feeling, —which, considering that he feels for every thing, is saying a great deal.

To keep alive the interest which all must have in such a character, a female partner is now necessary. But what female is deserving excellence like that of lord Nelvil? Women of ordinary materials would be incapable of duly appreciating the meaning of a mysterious nod, the due value of a tear apparently without reason, and of solving the problem or buttoning or unbuttoning the lappel of a coat hastily, or of drumming with a knife and fork against the table. Gross earthly females might even accompany these gesticulations with a, 'Sir, are you mad or a fool?' or by a fit of laughter. Nature must be new moulded, and accordingly she is new moulded with a vengeance—and this leads us to Corinna, who is introduced to us neither knitting, nor spinning, nor playing, nor reading, nor making tarts and custards, like our grandmothers; nor at chemical experiments, like our sisters.

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* The proper reading is *Dahæ*, who were a people on the borders of the Caspian sea.

She is ushered in with the ringing of all the bells at Rome, with explosions of cannon, and the universal exclamations of 'Long live Corinna—let genius flourish—success to beauty!' In short, Corinna, as his lordship is informed, 'is the most celebrated woman of Italy—as a poetess, writer, and composer of extempore rhymes; one of the finest women in Rome;' and certainly the most extraordinary woman in our limited acquaintance. She is to be crowned at the Capitol; and it is during this ceremony that lord Nelvil loves Corinna; and, stranger yet, that Corinna loves lord Nelvil! Her praises are announced at the coronation, in the capitol, by the prince of Castel-Forte. 'Corinna,' says the prince of Castel-Forte, 'is the bond by which her friends are united together; she is the movement, the interest of our life; we are dependant upon her goodness; we are proud of her genius; we say to strangers—Look at her; she is the image of our beautiful Italy.' After this panegyric from his highness, we were curious to hear the object on which it was bestowed, address the multitude. A subject is proposed by her admirers who throng the capitol: it is *the glory and happiness of Italy.* The substance of her extemporaneous effusion in verse might be reduced to one position, that the human, like the vegetable race, are exalted to a higher degree of elevation under a bright than under a clouded sky. Corinna, whom we believe to be no other than Mad. de Stael herself *en militaire,* had been in England and Italy. The latter is the 'Empire of the Sun;' and the human race has been often tributary 'to her arms, her fine arts, and *her climate.*'—'Our *serene sky and smiling climate* inspired Ariosto.'—'Are ye acquainted with that country where the orange trees flourish, *fecundated with love by the rays of heaven*?' &c. In short, the praise of Italy by implication involves the dispraise of gloomy Britain. If the former be the land of genius and sensibility, the latter is the region of dulness and apathy. This might in some degree be excuseable in a foreigner, who can only judge of countries and their characters from a superficial view. But when it is almost inferred, that unhappiness is a stranger to Italy, and that we have the exclusive privilege of being miserable, we cannot but suspect the author of having formed her opinions before her visit to either country.

From the time that Corinna and lord Nelvil become acquainted, all is tumult; despair for no reason, hope with equal reason; and from this first acquaintance the book becomes partly a guide to the public places, and ruins of the Capitol; partly a *thermometer,* marking all that passes in the thoughts and *præcordia* of these two original lovers.

After a short acquaintance, each falls in love with the *mind* of the other, and from the connection of their two minds some most curious remarks arise in every page. Each is in possession of a secret which must not be divulged to the other until some distant time. Here we most childishly left the thread of the plot, to pry into these mysteries—but like the letters which are received on April day, the superscription excited a curiosity which was miserably disappointed by finding the interior a blank. The secret of his lordship is so little worth keeping that we shall divulge it without demanding silence of our friends. His father suspected that he was about to marry a Madame d'Arbigny, and died in this suspicion. This event never came to pass, and therefore the many convulsive sobs, and prelusive agonies, with which the story is ushered into the world, might have been spared. It was the wish of his father that he should have married a Miss Lucilia Edgermond, who turns out to be the sister-in-law of Corinna herself. In the persons of these two ladies the characters of English and Italian females are painted: and however we may be surprized at a Corinna, we must be equally disgusted at the vapid stupidity of a Lucilia. The residence of Corinna in a small town of Northumberland, affords the author an opportunity of lashing the stern and rigid housewifes, and their fox-hunting mates, of our country towns, with some sarcasm, and not without justice. It is a subject with which we are not displeased. Hypocrisy, prudery, and stupidity, should be assailed wherever they may be found.

In this dreary abode, deprived of the use of her tongue by the arbitrary authority of a step-mother, and despairing of a sight of the sun, for which she languished, we are not surprized to find a sprightly Italian female dispirited and discontented. On returning to Italy, she regains her spirits, and assumes her proper character, which, according to the estimation of Mad. de Stael, entitles her to rank the very first of woman-kind. Her subsequent acquaintance with our countryman tends only to embitter the lives of both. They meet but to sigh; and the 'windy suspiration of forced Oh!' becomes so frequent as to lose all interest.

The real interest commences at the 16th book, with the departure, absence, and subsequent perfidy, of this windy swain. In England he recommences an acquaintance with Lucilia, which ends in marriage, and the marriage in mutual coldness. Under pretence of restoring his health, he visits Italy in company with his wife and daughter. Corinna's health is declining; and her amusement consists in educating the child of her rival sister, and in instructing lady

Nelvil in the arts by which she may gain the esteem of her lord. To effect this union it is evident that the life of Corinna must be sacrificed. But as her life was wonderful, her death is a pageant. There was in Corinna a trait of character which strongly reminds us of deputy Birch, it was a propensity to rhapsodise on all occasions, in all companies, and on all subjects. In point of rhyme the pastry-cook is infinitely beneath her, his reason however, we will not hesitate to place by the side of the Italian syren. In the Capitol, in her letters, on arms, on arts, on nothing, Corinna must harangue. She sports even with death itself, by bidding a poetical farewel to the citizens of Rome assembled to behold their sun before it had entirely sunk in the west. And as she is introduced to us with drums beating and colours flying, so she marches off the stage when 'a dreadful wind began to howl through the houses, when the rain beat violently against the window sashes, and thunder heard in the middle of January aggravated the unpleasant spectacle of bad weather, by a sentiment of horror.' Such is the day on which Corinna, accompanied by Lucilia, entered a crowded hall, *to spout her own verses on her own death;* or, what is more voluptuous yet, to hear them chaunted by a young damsel adorned with wreaths of flowers.

After having epitomised this work, indisputably with some severity, it might be expected, that our judgment condemns it altogether. Very far from it. We perceived in many passages, too numerous to extract, the genius of Mad. de Stael, which we admire, and the feeling which we esteem. She has suffered from a succession of reverses originating in these troublous times; and her sufferings have thrown a tinge of melancholy over her mind and writings, which we hope a better fortune may obliterate. Our chief objection attaches to the principles which appear to have themselves engrossed her wholly; that women are degraded by the laws of society from their natural rank; and that thought, feeling, genius, and taste, are almost exclusively confined to certain happy climates, beyond which all is sterility, apathy and methodism. To her style many serious objections might be made; and more particularly to that superabundance of epithets with which the substantives are overlaid, to the detriment of sense, the annihilation of feeling, and the protraction of the subject. This latter charge becomes serious, when we consider that a master of language could have compressed the story, with all the episodes and reasonings which are here dilated to three volumes, into one third of the space.

ART. X.—*The Life of Thuanus, with some Account of his Writings, and a Translation of the Preface to his History. By the Rev. J. Collinson, M. A. of Queen's College, Oxford.* 8vo. 10s. 6d. *pp.* 467. Longman. 1807.

THIS account of Thuanus, as Mr. Collinson informs us, is principally derived from the Latin memoirs which were written by himself. Mr. Collinson however has not failed to consult other sources of information; and though he may not have told so much of Thuanus as we might wish to know, he appears to have told all which, at this day, could be known. Biographical works are usually deficient in the most interesting species of information; the private life, sentiments, habits, and manners of the individual; nor is this composition of Mr. Collinson free from the general imputation. It contains but few interesting particulars or anecdotes; but for this defect Mr. Collinson is not to blame, for he could not be supposed to relate more than his scanty documents would supply. Without making any extracts, we shall give an epitome of the work as far as relates to the life of the historian. James Augustus Thuanus, or De Thou, was born at Paris, October 9th, 1553. His grandfather and his father had been presidents of the parliament of Paris, which was then the supreme court of judicature in France. When a boy, the sickliness of his constitution would have retarded his instruction, if it had not been compensated by the quickness of his perceptions. Instead of the sports of youth, he is said to have amused himself with copying Albert Durer's engravings, and to have learned to write before he could read. He confesses that his memory was not retentive, that he was more indebted to conversation than to books, and that the natural debility of his frame prevented the intensity of literary application. All this however must be received with some grains of allowance; and a little vanity often mingles with similar declarations of egotism, affecting modesty while it endeavours to kindle admiration.

Poetry has been called the '*vinum demonum*,' 'the devil's wine'; but it is a sort of liquor of which most men of any distinction have drunk largely in their youth; nor should we be inclined to augur very favourably of the sensitive and moral temperament of him, who never wrote a line, whose juvenile fancy never produced an effusion of love, who never addressed in the language of fiction a bird or a flower, a tree or a stream. As youth is the best season for the culture of the imagination, that period of life can seldom be in better company than that of the muses. For this reason it

is that we so much commend the habit of poetic composition, to which so much attention is paid in most of our public schools. Even the grave Thuanus was wont in his youth to quaff the waters of Helicon and to wanton with the Muse. At the age of seventeen he went to study the civil law at Orleans, where he had hardly continued a year when the fame of Cujacius drew him into Dauphiny. Here he formed a friendship with Joseph Scaliger, which continued unabated during a period of thirty-eight years. In his eighteenth year his father sent for him to Paris, where he was present at the nuptials of the young king of Navarre with Margaret of Valois, sister to Charles IX. king of France; and only six days after his heart was panged by the massacre of St. Bartholomew. Thuanus was a catholic; but his parents had not instilled into him any of the intolerant bigotry which then infested the majority of that communion; and both the father and the son equally abhorred and regretted the atrocious deed. At the age of twenty, Thuanus was appointed to a canonry in the cathedral of Notre Dame, which had been resigned by his uncle who was bishop of Chartres. It was at this time intended that he should pursue the ecclesiastical profession and succeed his uncle in the bishoprick. At this early period Thuanus is said to have conceived the project of that great historical work which was to immortalise his name.

Thuanus was seized with a desire, which most scholars feel, of visiting the classical region of Italy; and he had an opportunity of gratifying it in the suit of Paul de Foix, who was appointed ambassador from Charles IX. to the papal see and other Italian courts. At Mantua he was shewn a sleeping Cupid, from the chissel of Michael Angelo, which produced a burst of admiration; but a silken bandage was removed from an adjacent figure, and another Cupid was shewn by a Grecian artist, which so eclipsed the former as to make it appear only an inanimate block. Few minds inferior to that of Michael Angelo could have endured to lessen the merit of their own performances, by contrast with the efforts of more transcendant genius and skill. But Michael Angelo was too great for envy; and the unaffected modesty of such a man only serves to make him an object of more elevated admiration. At the court of Rome, Thuanus enjoyed the accustomed honour of kissing the pope's foot, and he learned from one of the cardinals that the constant policy of the holy see was to insult and oppress the weak, and to temporise and dissemble with the strong. In 1576, he made an excursion into the Netherlands; where he observed at Antwerp that Plantin the printer, though his business was

then declining, had no less than seventeen presses at work. In 1578, he was chosen counsellor of the ecclesiastical order in parliament. Thuanus appears to have possessed none of that effrontery, which so often ensures success in the ambitious conflicts of life, but which is more often the associate of ignorance and vice than of genius and worth. At the beginning of a speech he was embarrassed and confused; what he had premeditated often escaped his memory, and his expressions and arguments suffered from the agitation of his nerves. In 1582, he began to entertain thoughts of relinquishing the ecclesiastical profession towards which he had advanced only some of the inferior steps. In the same year he lost his father, of whose virtues and whose talents he has spoken so highly in his history. In 1587, he was made president of the parliament, was released from his spiritual engagements, and received permission to marry. Mary de Brabanson, of a distinguished family in Hainault, was the object of his choice. In 1593, he began his history, of which he had conceived the design fifteen years, and for which he had employed every interval of leisure which his other occupations allowed in collecting materials and procuring information; but the first part, consisting of eighteen books, was not published till 1604. The moderation which he displayed in this work, in relating the religious dissentions of the times, caused him to incur the violent censure of the more bigotted catholics, but it procured the praise of the wise and good among all sects; and the justness of the eulogy has been ratified by the approbation of posterity. The great defect of his history seems to be the tedious minuteness of the details, which is far from being compensated by the interest which they excite. The history itself comprehends a period of little more than sixty years, from 1546 to 1607; but this is expanded into 138 books; and fills, in the edition of Buckley, seven folio volumes. Though all books are not read, yet all are written to be read; but if all the narratives of history were equally prolix, they would be written to little purpose as they never could be read. Brevity, where it is not purchased at the expence of perspicuity, is a great merit in any book, and particularly in history; which, as it is usually written, abounds with details which we wish not to read, and which, when we have read, we willingly forget. Hence a judicious selection of particulars, which in a few words concentrates in a point the main interest of every transaction, which groupes together the striking and predominant circumstances of every event without a cold and lifeless enumeration of superfluous details, is one of the chief merits of an historian. But this is a merit

to which Thuanus can lay no claim. For a sort of garrulous prolixity, which never knows where to leave off, or when it has said enough, is one of the characteristic features of his history. Hence he has produced a work, which though it be still read and admired in a few detached parts, it is probable that the man does not now exist who ever had the courage or the diligence to peruse from the beginning to the end. One of the chief merits of the work, to which perhaps more than to any thing else it has been indebted for the praise which it has received, is the purity of the diction and the perspicuity of the style. In impartiality and a scrupulous adherence to truth, he has seldom been excelled by any writer of history; but this excellence was greatly obscured by the defect which we have mentioned above; the want of taste in the selection of those particulars which merited a place in his narration. The times in which Thuanus lived were agitated with civil and religious broils. The human intellect, emancipated by the happy event of the reformation from the patient servitude of so many centuries, was beginning to assert its native liberty and independence. But as there was a large mass of people who were still interested in subjecting it to the chains which it had broken, the most violent concussion of passions, of opinions, and of prejudices ensued. The violent and merciless sticklers for the old system were encountered with equal obstinacy and ardour by the champions for the new. In describing such a tempestuous conflict of passions, interest, and opinions, Thuanus certainly discovered no common prudence and address. His work proves that probity and veracity are the best guides in circumstances of embarrassment and difficulty. By following their direction he was enabled to unite the approbation of his contemporaries with that of posterity. Though he was a catholic, yet, as his disposition partook of none of the bigotry of catholicism, his work was read with pleasure by the protestants; and as he was too honest ever to misrepresent any transaction to gratify the spleen of a party, or to serve the ends of a faction, his book is regarded as the repository of truth by men of the most opposite principles and opinions.

Without charging Thuanus with any thing like uxorious excess, we may safely assert that the gravity of the historian did not render him impervious to the influence, or insensible to the endearments, of domestic life; for he was twice married, and seems to have possessed a more than ordinary portion of connubial felicity in both his wives. His first wife died in 1601, after having contributed to augment his stock of domestic comfort for fourteen years. His second wife was also united to him for the same number of years,

and died in 1616. Thuanus, who was now in his sixty-third year, lamented her loss with a poignancy of affliction which accelerated his own decease. He survived her only ten months; and his death appears to have been occasioned more by the agency of grief than any physical decay. The faculties of his mind continued so unimpaired to the last, that, on the day of his death, he wrote a copy of Iambic verses, which exhibit no signs of mental vacuity or decay.

To this production of Mr. Collinson we cheerfully ascribe the merit of impartiality and research; and we leave it to him to decide whether it might not be worth his while to favour the public with a concise and correct English abridgment of the voluminous historian whose life he has described. We should gladly announce the publication of such a work, in which the whole condensed interest of the original might be preserved, without the insertion of the barren, insipid, and superfluous details. A striking and highly-finished engraving of Thuanus is prefixed to this account of his life.

ART. XI.—*Transactions of the Parisian Sanhedrim, or Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an imperial and royal Decree, dated May 30, 1806. Translated from the Original, published by M. Diogene Tama; with a Preface, and illustrative Notes; by F. D. Kirwan, Esq.* 8vo. 8s. *boards.* Taylor. 1807.

POLITICIANS have been puzzled in no small degree in endeavouring to account for the reasons which influenced Buonaparte in his late conduct towards the Jews. In a mind like his, the real motive is hardly ever the ostensible; and the present means are always adopted with a view to some ulterior and unexpected end. It cannot be supposed that he, whose ruling propensity it seems to be to abridge the liberties of mankind, should intend to impart the boon of freedom to the posterity of Abraham. The French Jews had, in fact, no favour to require of Buonaparte, which they had not previously received from the constituent or legislative assembly. The decree of September 1791, had invested all the Jews, who took the civic oath, with the rights of French citizens. Notwithstanding, therefore, the lavish incense of adulation which Buonaparte has received from the followers of Moses, we do not know one favour which he has conferred upon them, except it be that of calling their deputies to Paris, to answer some trivial questions, and to make a sort of puppet-show for the amusement of the capital. That the imperial despot may not have some further end in

view, we will not pretend to deny; but what this is, we shall not attempt to divine.

One of the pretexts, which was assigned in the imperial decree of May 1806, for this convocation of the Jews, was the distress produced by their usurious practices in the northern departments of France. The tyrant, therefore, professes an anxiety to relieve those who were oppressed by these contracts, and to revive a purer morality among the authors. Had this been the real object of the decree, the means taken to prevent the recurrence of the evil were not very likely to succeed. For Buonaparte ought to have known that the interest of money will find its own level better when left to itself, than when it is subject to any arbitrary interposition of the government; and that he would have done much more towards the reduction of interest in France by establishing the security of property, the freedom of commerce, and the liberty of the subject, than he could by convening a few Jewish rabbies and traders at Paris, to declare that the exactions of usury were contrary to the precepts of their law.

The first meeting of these Jewish deputies was fixed for the 26th of July 1806. This day happened to be the Mosaic sabbath; but, though the appointment of the day is ascribed to accident, we are more inclined to impute it to design; in order to show how far the sticklers for the law would carry their complaisance to the mandates of the sovereign. But though the Jews had permission to adjourn their first meeting, they refused to do it, that they might testify their obsequious compliance with the will of Buonaparte. Such meanness of condescension we should however hardly have expected either from Jews or Gentiles; and particularly from the former, who have seldom been wanting in an obstinate attachment to the observance of the sabbath. The reader of this volume will not fail to remark in the proceedings of this Israelitish convention, a degree of degenerate servility, which will almost surpass his belief; and of fulsome, we ought rather to say putrid, flattery, which will at once excite his indignation and disgust. The hosannas, which we might have expected to hear these Jews chaunt to Jehovah, were exchanged for loud and hypocritical cries of, '*Long live the emperor, long live the imperial family.*' The Corsican is called '*the conqueror of the world, the model of sovereigns, the immortal emperor, the wisest of kings, who has had no equal among the sons of men*; the *spirit of God is said to be in him*; and he is hailed as *the anointed of the Lord*. Hymns were chaunted in his praise; his name, on the festival of his birth day, was even incorporated with

that of Jehovah himself; and no sycophants ever exhibited a more abject and execrable propensity to falsehood on the apotheosis of a Nero or a Tiberius, than this base and contemptible assembly of Jews did in proclaiming the praises, and panegyrising the virtues of Buonaparte. Excess of flattery is the surest sign of a proneness to servitude; and hence we see it so strongly marked in the idiom of the east, where the genuine feeling of liberty have never thrilled in the heart. Were we to appreciate the present fitness for liberty in France, whether among the Jews or the Christians, by the extravagance of their adulation to theusurper of the government, we should say that there is no one reptile which crawls upon the earth that is not more fit for political liberty than they. We hardly know what was the predominant sensation which we experienced on the perusal of the present performance. It was certainly a mixture both of nausea and of rage; but the rage appeared the most prominent ingredient. For, sympathising as we do with the generous nature of freeborn man, and conscious that he who loses the sense of freedom loses more than half his worth, we cannot, without vehement dissatisfaction, and poignant resentment, behold our fellow-creatures gratuitously promoting their own degradation and servitude; and licking the hands and feet of the man who has trampled them in the dust. The questions which were proposed by Buonaparte's commissioners to this wretched assembly of Jewish delegates, were the following:

'1st. Is it lawful for Jews to marry more than one wife?

'2d. Is divorce allowed by the Jewish religion? Is divorce valid, although not pronounced by courts of justice, and by virtue of laws in contradiction with the French code?

'3d. Can a Jewess marry a Christian, or a Jew a Christian woman? Or has the law ordered that Jews should only intermarry among themselves?

'4th. In the eyes of Jews are Frenchmen considered as brethren, or as strangers?

'5th. In either case, what conduct does their law prescribe towards Frenchmen, not of their religion?

'6th. Do the Jews born in France, and treated by the law as French citizens, acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws, and to follow the directions of the civil code?

'7th. What kind of police jurisdiction have the rabbies among the Jews?

'8th. What judicial power do they exercise among them?

'9th. Are the forms of the elections of the Rabbies, and their police jurisdiction, regulated by the law, or are they only sanctioned by custom?

'10th. Are there professions from which the Jews are excluded by their law?

'11th. Does the law forbid the Jews from taking usury from their brethren?

'12th. Does it forbid or does it allow usury towards strangers?'

To these queries this complaisant body returned such answers, as, though in several instances opposite to the precepts of their law, were thought to be most consonant to the wishes of the emperor. A sanhedrim, composed of old clothesmen from the purlieus of Monmouth-street, could hardly have exhibited a more patient acquiescence, if Buonaparte, as the price of their submission, had promised them a cheap penny-worth of his own cast-off suits, with some of his wife's old petticoats as a make-weight in the scale.

To suppose that Buonaparte ordered these circumcised rabbies, money-lenders, and chapmen, to the capital, merely for the sake of obtaining answers to a string of idle queries, is to suppose his head to be more barren of intellect than it appears. Perhaps these outcasts of Israel might have given a handsome douceur to Buonaparte, and the *immaculate* prince of Benevento, for the honour of debating in '*our good city of Paris*;' or the tyrant may really have conceived the design of restoring them to 'the land that floweth with milk and honey.' For this purpose he may be encouraging them to direct their attention more to agriculture and to arms; that when they are settled in the land of Canaan, they may be able to lend him more effectual succour in his projects of vengeance on our possessions in the east. That such a scheme may be deposited in the secret folds of Buonaparte's brain is not at all improbable; but few mysteries are more difficult to penetrate than those of his intentions.

ART. XII.—*The Progress of Love; by Martin Kedgwin Masters.* 12*mo. pp.* 136. 6*s.* Longman. 1807.

MR. MASTERS has neither been unhappy in the choice of his subject, nor unsuccessful in the execution. The subject itself is treated with a great deal of judgment, of taste, and of good sense; the descriptions are accurate and not overcharged with superfluous decoration; the imagery often evinces the glow of genius; the admonitions and reflections are just in themselves, feelingly expressed and enlivened by appropriate tales; the language is often polished into elegance, and sprinkled with some striking felicities of diction, which impart even to common place truths a novelty

of interest. The writers of blank verse are usually too fond of stretching their periods to such a length, that we are out of breath before we can get to the end. This is a fault from which even Thomson and Akenside are not always exempt. But inferior writers not only draw out their periods to an immeasurable length, but fill that length with a wilderness of words, the dun foliage of which is impervious to a ray of sense. Such blank verse bards seem to think, that an exuberance of incongruous tropes and figures makes ample amends for a vacuity of thought.

Some of Mr. Masters' periods might perhaps have been improved by contraction; but his meaning is never obscured by a cloud of superfluous words.

Mr. Masters first considers love in a more general and comprehensive sense, as the primary source of civilisation, and of the arts which embellish life; and he then describes the passion itself, its origin, nature, and effects. In the beginning of the poem he speaks of himself with a modesty which conciliates regard; while he solicits the indulgence of the critics, in lines which shew that he has nothing to dread from the impartial strictures of liberal and enlightened criticism;

> 'Me, nor the streams of Cam, nor Isis saw,
> Stray on their classic banks, to taste the fruit
> Which liberal culture ripens on that soil,
> For those more blest of heav'n. For me, alas!
> Some native wild flowers, gather'd as I ran
> Along life's thorny road, are all my boast.
> For this, be gentle, critics; if my wreath
> Few blossoms deck, that bear a rich perfume,
> Or vivid colouring, ah! let them live;
> Nor blast the tender buds of hope, because,
> Unconscious, I deform the gift with weeds.'

We do not think that Mr. Masters has much reason to blame his stars for not having sent him to be fondled by the muses on the banks of the Isis or the Cam. Those streams seem not to contain at present any great mixture of poetic inspiration, if we may judge from the specimens which have *lately* been produced; and by a comparison with which the Progress of Love will be found to deserve no scanty meed of praise.

Mr. Masters thus delineates the first opening sensibilities of love, when the passion operates on a delicate and cultivated mind. In the description itself, we may discriminate the manner of Thomson, without his elaborate superfluity of elegance:

'When nature, acting in mysterious course,
Bids new sensations rise, the youthful swain
Hears whisp'ring visions tell of future bliss,
And sighs in sick'ning fondness to the winds
The trembling wish he knows not how to name:
His eager soul in every glance he sends
To scan each passing virgin, haply soon
The beauteous copy passes in review
Of that fair archetype his busy thought
Had with prophetic sympathy pourtray'd:
Unconscious why, the stricken youth exults
At her approach, and when departure robs
Of its lov'd idol his adoring eye,
As fades her length'ning shade, his spirit sinks.
Again he's blest; across his loit'ring path,
Where sedulous he woo'd the lucky chance,
She re-appears; fresh palpitations beat
Increas'd alarm; with timid tenderness
He breathes a falt'ring salutation out,
Then shudders lest his speech hath been too rude.
For him all other beauties vainly shine;
She only amiable, lovely, wise:
At each fresh interview, some novel charm
Breaks with increasing splendour on his sight.
To her his absent musings swift revert,
Whether he drink the liquid blaze of noon,
Or mark the shadowy car of wheeling night;
Throng'd in the clam'rous city, or at large
Imprint his lonely footsteps on the dews,
All-beauteous starts her image to his eye;
Her silver tones still tremble on his ear.
But, what his transport, when, unhop'd, he finds
The social circle fold the peerless prize!'

'He hears no voice but her's, and deems old time
An envious plund'rer, that unjustly robs
His o'ercharged tongue of it's unfinish'd tale.
Tost on the fluctuating sea of doubt,
His thoughts each moment veer to swift extremes;
Now in the gay delirium of belief
That she propitious smiles; anon he droops
With big perplexity; she seem'd to frown,
And an eternal night absorbs his hope.
The fair one brightens, and the clouds disperse,
His mounting passion wider-circling sweeps,
And wantons in the joy: incessant he,
Where'er she moves, moves her attendant shade.
Grown more assur'd, he ventures next to press
With silent supplication, unrepuls'd,
Her silky palm: his giddy senses reel;

The tingling transport shakes th' astonish'd brain
With new commotion: from his wond'ring soul
Uncertainty's dark vapour disappears,
And to himself the lover stands reveal'd.
Now mingling hopes and fears impetuous rush
To swell his lab'ring heart with dread suspense;
The heaving tumults struggling hard for vent,
He seeks his mistress to demand his fate.
Sudden a chilly awe pervades his nerves,
His palsied tongue turns traitor to his will,
And on his lips the mighty secret dies:
In breathless agitation see him fixt!
His varying cheek, the herald of his pangs:
'Till summon'd all his dissipated pow'rs,
Rejoicing, from his lighten'd soul he flings
The galling burden that oppress'd it's play.'

In the third book, the abstraction of jealousy is finely personified; and its operations are afterwards very characteristically exhibited in the individual who is the subject of the passion. One of the lofty attributes of poetry is that imagination which can give visible and corporeal entity to those aerial and impalpable forms which, till they are embodied by the genius of the muse, have only a fugitive and evanescent existence in the invisible chambers of the brain:

'But what fear-spreading form and haggard, say,
Is that comes riding on the midnight air,
In ebon darkness wrapt, save where the flash
Of intermitting gleams illumes the cloud,
To make the night more drear? before her rolls
The withering mildew, and her breath emits
A fume more pois'nous than th' Avernian lake,
Or Java's far-fam'd death-distilling tree.
Around her brows the groaning mandrake twines;
In her right hand a whip of glowing wire,
Which frantic oft against herself she turns.
Her eye with horrid perturbation glares;
Her tongue parch'd up, and jaundic'd visage wrung
Distorted to a deep convulsive grin?—
'Tis Jealousy! sound, sound the wide alarm;
Monster, most monstrous of the countless brood
That wake to plague mankind!— Ah! doubly curst
On whom the fiend her madd'ning venom sheds!
The tainted blood in boiling eddies wheels
Hot to the throbbing brain, and straight appear
All baleful spectres: ever-reeling doubt;
Fell hate, whose grinning jaws black foam distill;
And pale revenge, with fall'n and quiv'ring lip.'

Mr. Masters, with the fancy and the eloquence of a poet, draws the following short, but high-finished picture of a blush. The lines are such as we believe that even Thomson would not have *blushed* to own :

> ' Hail, beauteous fugitive! ethereal guest!
> That glid'st a spirit through the tingling frame.
> Colour's fine master-piece, that lov'st to fling
> Thy glowing vest o'er modesty's sweet form :
> Fair virtue's offspring thou, when all her charms
> To sensibility she gave :—all eyes
> Behold thy birth indulgent; every heart
> Inclines with fondness to thy mild appeal.
> Still in my fav'rite fair, oh! let me view
> Thy rosy fingers tracing out fresh charms;
> When the pure soul of delicacy mounts
> In soft alarm, when through their silken fringe
> Her eye-beams tremble in confus'd delight,
> And, Phœnix-like, thine ardent spirit flies
> In the sky-kindled flame that gave thee birth.'

In the Progress of Love we have richness of ornament, without any deviation from that simplicity which is one of the surest marks of an unvitiated taste. In the subject itself, which relates to one of the strongest passions of our nature, the author has not admitted a single idea or expression, which, by its grossness, would shock the most delicate ear or the most modest mind. Some of the descriptive parts have a high sensational glow, which warms, interests, and delights, but without exciting any grossness of desire, or imparting the dangerous stimulant of voluptuous vice. The moral impression indeed which his poem is calculated to make on the reader, is highly favourable to the most sensitive delicacy, and the most rigid virtue. The effects of seduction, and of libidinous gratification, are depicted with a force and truth which must tend to deter from the commission of vice; while that genuine unsophisticated love, where the union of two hearts is cemented by mutual fidelity and esteem, is delineated with a charm which will both impress the intellect and twine its influence round the heart.

ART. XIII.—*The Code of Health and Longevity; or a concise View of the Principles calculated for the Preservation of Health and the Attainment of Long Life. Being an Attempt to prove the Practicability of condensing, within a narrow Compass, the most material Information hitherto accumulated, regarding the different Arts and Sciences, or any particular Branch thereof. By Sir John Sinclair, Bart.* 4 *vols.* 8*vo.* 2*l.* 8*s. boards.* Cadell. 1807.

THE art of preserving health and attaining longevity has always been esteemed distinct from that of curing diseases; and it certainly is not impossible that it may be well understood, and successfully cultivated, by those who are little skilled in the administration of medicines. The problem, so interesting to all, of discovering the best means of arriving at the farthest period which nature has fixed to each individual existence, has occupied the thoughts, not of physicians merely, but of philosophers of all ages. Indeed the warding off the visitations of sickness is one of the most favourite speculations of contemplative and studious man; and the systems that have been formed on the subject are as various and as opposite as the different fancies, feelings, prepossessions, and conceits, of those who have formed them. This circumstance breeds some suspicion that the object itself is not really attainable. It is agreed however on all hands, that the art depends more on the adaptation of regimen fitted to the peculiarities of each individual constitution, than on the use of drugs; in the study of the *juvantia* and *lædentia*, and the use of prudent precautions against recurring accidents, which, when separately taken, may be of slight moment, though their concurrent and incessant action may very sensibly debilitate and exhaust the frame. These are the principal objects of that branch of medical science, which has been termed hygiene, and to the acquisition of which persons of plain understandings and good general information are apt to think themselves as competent (often justly perhaps) as those who have been regularly bred in the schools of medicine, and who pass their lives in attendance on the diseased.

Still such persons, if their minds be not far above the ordinary level, are exceedingly apt to deceive themselves. For their attention to these subjects is commonly excited by the state of their own health, or that of their near relatives. What they have found useful in a very few instances they immediately conceive will be equally useful in all, and thus they erect a few partial and solitary observations into general

and universal truths. Hence the multitude of contradictory rules with which invalids are pestered by all their well-meaning acquaintance. Nor is this all: if a valetudinarian passes his grand climacteric, he becomes proud of his years, and with much self-complacency attributes the prolongation of his life to his own skill and attention; and both his vanity and his benevolence make him liberal in his advice to others. But it is well known, and the work before us would, if necessary, supply the proof, that suffering illness is frequently no obstacle to the attainment of old age. Many, who are invalids in youth, pass the latter periods of their lives in good health. In truth, as years advance, the nervous system becomes more torpid, the sensibility diminishes, and impressions, which formerly caused acute uneasiness, are now no longer felt. This is an abundant source of self-deception to those who are ignorant of the laws of the animal œconomy. It may be suspected that even the sage Cornaro himself was greatly deluded by it.

Whether the respectable author of this volume (for the first only is that which is the offspring of his own labours) has suffered a similar delusion, we will not pronounce. He informs us,

'That though naturally possessed of a sound constitution, untainted by any hereditary disease, yet about six or seven years ago he had fallen into a weak and enervated state, and found himself unequal to the task of managing his own private concerns, of prosecuting useful inquiries, or of applying his mind to political pursuits, with his former energy and zeal.'

This it was that led him to pay such particular attention to the subjects of health and longevity. In the re-establishment of his own health, *with the assistance of some eminent physicians*, he has happily succeeded. Encouraged by this success, he ventured to give hints to other valetudinarians, and has had the satisfaction of receiving the most grateful acknowledgments from various persons in all ranks of life, for the benefits they have received by the adoption of the rules which he recommended. Still farther animated by this encouragement, 'he was at last induced to think of a greater and bolder attempt, *that of instructing his fellow-creatures in general, how they could best preserve their health and attain a comfortable old age.*'

This we believe is the usual progress of some information and experience united to abundant good intentions. But when Sir John Sinclair goes on to express his conviction that, by the observance of his rules, ten, twenty, or perhaps

thirty years, may be added to comfortable existence; we cannot but smile at his enthusiasm. We know this to be an assertion which no prudent physician would hazard, and we fear that experience will one day woefully undeceive him. We cannot but feel a doubt, whether he is competent justly to appreciate the weight of medical evidence; a point which requires as much penetration as any of the questions which exercise the human judgment. With regard to the value of medical writings, we will pronounce positively that Sir John possesses little or no judgment at all. Buchan's Domestic Medicine, Thornton's Philosophy of Medicine, Nisbet on Diet, Adair's Medical Exertions, and other writings of the same stamp, are some of the authorities to which he gravely appeals. Of some of them we will say, that they are the most contemptible catchpennies that ever issued from the press.

But to the work itself. It professes not to be formed of new matter. That, the author justly observes would have been a fruitless attempt. But the design of the author is to endeavour to consolidate the essence of the knowledge that has been already accumulated, giving it a suitable arrangement, and adopting even the words and expressions of the original authors, when this could be done with propriety. The design is laudable; and we acknowledge with pleasure that the execution is respectable; and that a body of facts is here brought together, which does great credit to the industry of the collector. The matter itself is of very unequal value, and we feel rather overwhelmed than enlightened with the multiplicity of the observations. But those who follow the tract of Sir John Sinclair will feel greatly indebted to his labours. The business of selection will not be difficult to those whose attainments and habits of investigation enable them to distinguish the metal from the dross.

The subject itself is divided into three parts, which has occasioned a triple division of the proposed undertaking. In the words of the author, he undertakes to point out,

'1st, The circumstances which necessarily tend to promote health and longevity, independent of individual attention, or the observance of particular rules.

'2d, The rules which, if observed by an individual, have a tendency to preserve health and existence, even where these circumstances are wanting. And,

'3d, The regulations by which the general health and safety of a great community are protected from the various injuries to which they are likely to be exposed.'

The first part then of the work contains a great variety of

miscellaneous matter, more, or less immediately connected with the professed object of the author's undertaking. It is introduced by an account of the structure of the human body, taken from the very masterly description of Dr. William Hunter, published in his Medical Commentaries. A number of circumstances are next treated, as having a material influence on the health and longevity of the frame, though they are totally independent of any care or exertion of the individual. Seven of these circumstances are considered in as many separate sections. They are,—parentage;—perfect birth;—gradual growth;—natural constitution;—form;—sex;—and the efforts of nature to renew the distinctions of youth. As the subject of this last head is very curious, and though well known to physiologists, is less familiar to general readers, we will extract some of the observations referring to it.

Examples have occurred in which this effort has been indicated in different parts of the frame. The hair, the teeth, and the eye-sight, have afforded the strongest evidences of it. After the eightieth year, the hair, which had become white, has again become much darker. The most remarkable instance of this was in 'one Mazerella, who died at Vienna in the 105th year of his age; who, a few months before his death, had not only several new teeth; but his hair, grown grey by age, became black, its original colour.' Many other analogous facts have been related on good authority. It is said that the former generation enjoyed a great superiority over the present in regard to their teeth. At Scone, near Perth, a place of interment was lately opened, which had remained untouched for above 200 years, and yet, to the astonishment of every one, among a great number of skeletons which were there discovered, there was hardly any of them whose teeth were not entire and sound. One instance of a person's obtaining new teeth in old age has occurred to the author himself. They appeared to be of much softer consistence than teeth usually are, and on the whole could only be considered as an imperfect substitute. The eye-sight also had been restored in old age. A remarkable example of this is given by Dr. Rush. A man, about sixty-eight years of age, gradually lost his sight, and continued entirely blind for the space of twelve years; at the end of which period, his sight returned, without making use of any means for the purpose, and without any visible change in the appearance of the eye. From these facts it has been conjectured that the antediluvian age was obtained by a frequent renovation of different parts of the body. This however gives us little insight into the mystery. It is but explaining *ignotum per ignotius.*

In the succeeding chapters of this part of the work, the author treats of the powers of the mind; the effects of the passions; climate; situation; exposure; moisture, or dryness; neighbourhood of woods; soil; fuel; the atmosphere; continent and islands; town, village, or country residence: and miscellaneous circumstances which influence the health, as rank in life; education; occupations; marriage; and accidents. Many of these titles give rise to subdivisions of the subjects treated. They contain some useful and agreeable matter, interwoven with a good deal of popular philosophy. We must say that the parts least connected with medical advice (and they form a very large proportion of the whole) are by far the most instructive.

We now come to the second part of the work, which treats on the rules for the preservation of health and attainment of longevity, to be practised and applied by individuals, each in their own particular case. The plan sketched out by the author himself was intended to comprehend three different objects: 1, Those *essential* for man in every situation, and without which he cannot exist; these are air, liquid food, solid food, digestion, labour or exercise, and sleep: 2, Articles not so essential, but which are highly desirable, especially in a state of civilization; these are, clothing, habitation, amusements, and medicine; 3, Articles of a *miscellaneous* nature; which include temper, habits, cleanliness, bathing, relief from accidents, and travelling or change of residence.

But though the author has devoted upwards of five hundred closely-printed pages to this division of his labours, he has found himself unable to finish the picture of which he has chalked out the outlines. The whole therefore of the remaining part of the volume is devoted to the consideration of the objects essential to life; which being, according to the division adopted by the author, six in number, has occasioned the division of his subject into six chapters, one appropriated to each of these essential objects. We may remark, *en passant*, that the subject of digestion being so closely connected with the article of food, whatever the author had chosen to say upon it might with much propriety have served as an introduction to the treatise on food; and we think that the general reader would very willingly have spared the physiological account of this process, and the other disquisitions of a similar nature, which add so much to the bulk of the volume. Those who have a real desire to be instructed on such subjects will certainly apply to the original writers who have expressly treated of them.

Our readers cannot but smile at this specimen of Sir John Sinclair's attempt at *condensing* what is valuable in human

knowledge. A portion only of the subject is finished; and we believe that no medical writer could have swelled out so scanty a portion of materials in so bulky a form; not that we think that adding to the size of his work has in the most remote degree influenced the mind of the well-meaning and respectable writer; but being unable to distinguish what is valuable from what is unimportant, he has been forced to admit what a more experienced and critical judgment would either have wholly rejected or very slightly touched upon. He also exhausts our patience by the minuteness of his divisions and his subdivisions. Let the reader judge for himself: we will refer him to the chapter on exercise. It is the fifth chapter of the second part.

After some introductory matter, Sir John thinks it convenient to divide exercise into four branches: 1. The youthful; 2. The manly; 3. The gymnastic; and, 4. The healthful and amusing. We have therefore four subdivisions of his first section *of the various sorts of exercises.*

1. *Of youthful exercises.* Here we have again remarks on the utility and necessity of exercise upon young bodies; after which he proceeds to consider the various kinds under the following heads: 1, Infantine or childish exercises; 2, hopping; 3, jumping; 4, running; 5, hooping; 6, throwing; 7, lifting and carrying; 8, balancing; 9, climbing; 10, skipping; 11, sliding; 12, skating; 13, swinging; 14, bell-ringing; 15, firing; and, 16, dancing. So that we have sixteen subdivisions, treating very gravely of each of these amusements. Of the utility of these very *profound* observations let the reader judge from one of the shortest specimens:

'2, *Hopping.*—Hopping on one leg, though a very simple exercise, ranks amongst the most violent; but it is a very useful one, and serves particularly to strengthen the lower limbs: it ought however to be established as a general rule, that after one leg has been exercised, the other must take its turn. Robust experienced boys will frequently hop above 800 steps over the most uneven ground. In England it was not unusual, in the sixteenth century, to have hopping matches, and to give prizes to those who distinguished themselves in that species of exercise.'

Having gone through them all *seriatim,* accompanied with comments of about equal value with that we have quoted, we come to

2. *Manly exercises.* Here we find ourselves reduced to ten only: men are not quite so playful as boys, or rather their sports and fooleries commonly go under the serious denomination of business. However, Sir John subdivides the exercises of manhood into, 1, tennis; 2, cricket; 3, golf; 4,

shinty; 5, swimming; 6, rowing; 7, angling; 8, hunting; 9, gardening; and, 10, agriculture.

We must content ourselves with informing our readers, that *the shinty* is a favourite Scotch game, which is played with a crooked club, and with a ball of wood; the ball is driven from one boundary to another by opposing parties, who struggle with all their might to drive the ball to the boundary which their opponents are obliged to protect.

3. *Gymnastic exercises.* Of these, ten species are enumerated, giving origin to ten further subdivisions of the subject: they are, 1, leaping; 2, foot-racing; 3, playing with the foot-ball; 4, hurling; 5, wrestling; 6, boxing; 7, cudgelling; 8, fencing; 9, archery; and, 10, modern military exercises. Having very learnedly descanted on each of these topics, we at length arrive at,

4. *Healthful exercises.* They are (we are told) either *external*, as, 1, walking; 2, riding; 3, gestation; 4, sailing; and 5, bowling; or *domestic*, as, 1, billiards; 2, shuttlecock; 3, dumb-bells; 4, the load exercise; 5, tensile beds; 6, declaiming; 7, friction; 8, electricity; 9, galvanism.

We believe that after the specimen we have presented, our readers will readily excuse us from carrying our analysis of this chapter any further; and having seen the copious manner in which Sir John Sinclair has thought it necessary to treat the most simple part of his subject, he will feel no surprise that he has not been able to include above one half of his original design in the 772 closely-printed pages of which the first volume of his collection consists. The valetudinarian, whose curiosity has been roused, and whose hopes have been excited with the consoling assurance, that he may add ten, twenty, or thirty years to his comfortable existence, will be apt to ask himself, when he has travelled over this wearisome length of pages, 'Well, after all, how is it that Sir John has had such happy success in his own person?' We protest that we feel utterly unable to give him any satisfactory answer.

We have given our opinion that the collector of these volumes is not qualified to form a correct estimate of the value of medical writing. Indeed, how is it possible to be otherwise, considering the habits of his life? To be enabled to form such an estimate, extensive reading is but half of what is requisite; an enlarged and enlightened observation of the phenomena of animal life, both in sickness and in health, is equally necessary; with which the pursuits of the politician, the financier, and the country gentleman, are utterly incompatible. But we are prepared to go much further; and how-

ever much we may wound the feelings or the vanity of Sir John Sinclair, we pronounce decidedly that with regard to the effects of medicines on the human body, Sir John does not possess the smallest glimmering of information. Let us bring the point to a test:

'In Sweden,' says our author, on the subject of remedies for indigestion, 'the elixir of Dr. Jernitz has been much celebrated; and as a proof of its efficacy, it is said that the doctor himself attained the age of 104, his son to 100, and the whole of his family, by the constant use of it, lived to a great age. Numbers also in that country are said to have received great benefit from it.'

This elixir has received the pompous name of the elixir of longevity. Our readers no doubt must burn with impatience to know the composition of this wonder-working medicine. Sir John has imparted this invaluable secret; but it proves to be no more than a tincture of aloes and gentian with a few spices. We must do however the author the justice to say, that he has disclaimed the responsibility of testifying the truth of its miraculous power. But why has he not rather held up such fooleries as a specimen of the ignorance and credulity of mankind, instead of placing them in the van of his stomachic remedies? Not that we despise gentian and aloes, which are very good things of their kind. But doubtless if they are used daily, as here recommended, they are more likely to shorten than prolong life; and if Dr. Jernitz's life was extended so much beyond the ordinary limit of mortality under the daily use of such a compound, this must have happened not in *consequence* of it, but in *spite* of it.

In a few pages further on (p. 578) we have an account of a person curing himself of indigestion by eating flesh twice a day, and using an infusion of orange-peel instead of tea. It would be indeed fortunate if this obstinate ailment could be made to yield to such easy processes. However, the fact is of some value as far as it shews the injurious effects of common tea.

We have perused, not without satisfaction, Sir John's statement of the different effects of animal and vegetable diet, contained in the third chapter; and think upon the whole, the observations are the most correct of any we have met with. But it is not unmixed with error, wherever the author ventures beyond his depth. For instance, he advises animal food in gout, to throw the disease on the extremities. The very opposite treatment is the right, where it can be admitted. As Sir John has been a reader of Dr.

Cheyne's works, he might have suspected this. The doctor relieved his own head by a very light system of diet; and then he had regular and gentle paroxysms of gout in the extremities every spring.

Here and there we meet with strange errors in reasoning, from which we should have thought that Sir John's philosophy would have secured him:

'Unless there is any apprehension of damp,' (says our author, p. 737.) 'a bed-room should rarely have a fire in it, as it has tendency to vitiate the air, often fills the atmosphere with dust or ashes, and sometimes may be the means of setting the room, and indeed the house itself in a blaze. If a fire is kept in a bed-chamber, the danger arising from a small room becomes still greater, and numbers have been stifled when asleep by having a fire in a small apartment.'

One circumstance is omitted in this account, which is quite essential to the truth of the statement; namely, that in such cases of accident, the room was without a chimney; otherwise a fire tends to get rid of impurities; and in places where many sleep in the same room, as in hospitals, workhouses, &c. a small fire ought to be kept up all night, in order perpetually to renovate the air, and to get rid of unwholesome effluvia.

We will conclude our account of this volume, by extracting a specimen of the advice which is the result of Sir John's lucubrations. Our readers may judge from it, whether we have been guilty of injustice by expressing the little value we set upon them. It shall be on a subject in which all men are equally interested—that of eating and drinking.

'*Rules at meals.*—It is much disputed, with what sort of food, whether liquid or solid, meals ought to begin; but, on the whole, it appears most advantageous to begin with the most liquid, and, those which are easiest of digestion, as the lighter sorts of fish, according to the English practice. The first having an easy passage through the stomach, and going quickly into the milky veins, make the way clear for those of a harder and more indigestible nature, which are to continue longer on the stomach. Beef, for instance, often remaining undissolved for even eight hours.

'It is also much disputed, whether one should adhere to one or two dishes, or indulge in a variety. It is generally imagined, however, that a variety is of little consequence, provided you do not exceed in quantity, which a variety of articl s is apt to encourage. A man will seldom eat too much of one dish, at least will not be apt to repeat the offence.

'The English mode of sitting long after dinner, and drinking a variety of strong wines, and often to excess, cannot possibly be

approven of. The introduction of tea has greatly contributed to diminish that practice.

'It is a rule, which has been strongly recommended, to rise from table with an appetite; but this maxim cannot be generally adopted, as many sit down to table without one.

'The ancient Romans eat their victuals in a reclining posture, and prepared for their meals by changing their clothes, and putting on a particular habit. The first must have been extremely inconvenient. In regard to the second, we often dress for dinner, but not with views similar to the Romans, who did it for the object of being more at their ease, and less incumbered with clothes while they were eating. The more recent fashion, however, is infinitely better than the preceding one, when the usual dress for dinner was as tight as possible, accompanied with the formalities of bag-wigs, swords, &c.

'The Scotch plan of taking much mild broth or soup, and beginning dinner with it, is very useful in restraining an inordinate appetite for solid animal food, which when indulged, or farther excited by provocatives, and followed up by the use of strong liquors, must ultimately tend to produce indigestion, and abbreviate life.

'*Rules after meals.*—A variety of contradictory rules have been given, regarding the conduct to be pursued subsequent to the different meals. The interval betwixt breakfast and dinner is the proper period for exercise, and the enjoyment of it, in a moderate degree, will strengthen and invigorate all the powers of life. It particularly promotes the appetite, and increases the circulation. After so solid a meal as dinner, however, all violent labour or exercise ought to be avoided, until what is called the fever of digestion is over. With active people, and those of strong habits, the intromission of an hour may be sufficient; but with the weak and delicate, no strong exertions ought to take place for a much longer period.

'In warm climates, it is not unusual to sleep after eating. It is so general in those countries, that it must be found of service; but with us it is certainly unnecessary, and ought never to be given way to, unless where persons are either in a weakly state or in advanced years. Under such circumstances, a short sleep will permit the digestion to proceed uninterruptedly, and the nourishment to give its full supply to every part, before it is again dissipated by the action of the body.

'*General result.*—The subject of meals being of considerable importance to health and longevity, it may not be improper to sketch out a plan, more likely than the present, to promote such important objects; and the following hints for that purpose are submitted to the reader's consideration:

'The hours at which the different meals ought to be taken, must vary according to the season of the year, and the hour of rising. On the whole, the following seems to me a rational mode of living for those who prefer health to fashion:

'In summer, rise about seven; breakfast about nine; take a little fruit, a crust of bread, or a biscuit, about one; dine between

four and five, so as to take some exercise in the cool of the evening; take tea or coffee, as is found most agreeable to the constitution, between eight and nine; and, if any supper, strawberries or any cooling fruit. Go to bed about eleven.

'In winter, rise about eight; breakfast about ten; *take a slight repast* about two; finish all the business of the day, and take a substantial dinner between six and seven; take tea or coffee about nine; no supper. Go to bed between eleven and twelve.

'In spring, the hours ought gradually to tend to the summer system; and in autumn, to that of winter.'

Of the remaining volumes, our account must be very short. The second is introduced by some tracts giving an account of the ancient writers who have written on health and longevity. The two first are on the origin of medical knowledge by Hillary, and the President de Goquet. The doctrines of Hippocrates are extracted from the 'Philosophy of Medicine.' From other sources are derived the opinions of Polybius, of Celsus, of Plutarch, Galen and the minor Greek authors. We may say without hesitation, that these writings are more curious than instructive. A general account of the old writers on dietetics, by Haller and Boerhaave, is added; and this part of the volume is closed by Cicero's celebrated treatise on Old Age, and Seneca's book on the Shortness of Life.'

The second part of the volume contains a catalogue, which is intended to be complete, both of foreign and of British writers on the subject of health and diet. The list of foreign publications is taken from Haller and Ploucquett principally. The English catalogue seems to have been compiled in a great measure by the author himself. It is sufficiently copious; but many of the works are absolutely unconnected with the subject.

A large appendix to this volume contains communications to the author on the subjects of health and longevity. The greater part of them are very little interesting. The inquiries however concerning the training of persons to athletic exercises, and the breeding of game cocks, have furnished some curious matter, but the application of it is not obviously seen. We have also accounts of various persons in the north of an extraordinary age; but we cannot collect any thing more from them than that they possessed remarkable constitutions. Their habits in general seem to have been exactly the same as those of others in similar circumstances. The account of James Duke, a man who died at the age of 102, drawn up by the Rev. John Baist, minister of Tannadice, is by far the most interesting paper in the collection. Its perusal has in some measure repayed us for the ennui we have

sustained from the flippancy of the Chevalier Edelerantz, the unmeaning commentaries of Dr. Rolleson, and the commonplace dullness of Dr. A. P. Buchan.

The third and fourth volumes consist wholly of extracts from the works of different writers on health and longevity, with some tracts which elucidate this inquiry, or which at least Sir John Sinclair *supposes* connected with it. The first of these volumes contains an account of the foreign authors who have written on these subjects; the second, the British writers. M'Kenzie's History of Health is the work which the collector has principally followed up to the time in which he wrote. The tracts contained in the first part are the following: 1, Regimen Sanitatis Salerni, with Holland's version into English doggrel rhymes; 2, The treatises of Cornaro, to which is prefixed a short notice of the preceding Marcilius Ticinus, and Platina Cremonensis; 3, Account of authors between the time of Cornaro and Sanctorius; 4, The Medicina Statica of Sanctorius; 5, Mr. Abernethy's experiments on perspiration; 6, Foreign authors between the time of Sanctorius and the treaty of Utrecht; 7, The art of medicine among the Chinese, extracted from du Halde; 8, Hunt On the power of resolution over Diseases; 9, Hygiene, by Haller, translated fron the Encyclopedie Methodique; and, 10, A tract on Longevity, by Lucian.

The English tracts here republished are, 1, Brown's translation of Friar Bacon's treatise, intituled, *De retardandis senectutis malis*; 2, Dr. Rowley's translation of Lord Bacon's History of Life and Death, with some other extracts from his works; 3, Sir Wm. Temple's Observations on Health and Long Life; 4. Boyle On the reconcilableness of specific medicine to the corpuscular philosophy; and Boyle On the use of simple medicines; 5, Mead on the Regimen of Life, taken we believe, from the Monita and Præcepta Medica; 6, Heberden on Diet, an extract from his commentaries; 7, A letter on the consumptive habit, by an anonymous writer. We agree with Sir John Sinclair, that this is a valuable and instructive piece, and the public is obliged to him for rescuing it from oblivion; 8, An account of the state of the body and mind in old age, by Dr. Rush; and 9, A public lecture, containing cautions to young persons concerning health, by Dr. Waterhouse, of the university of Cambridge in New England.

ART. XIV.—*A Dissertation on the Hebrew Roots, intended to point out their extensive Influence on all known Languages. By the late Rev. Alex. Pirie, of Newburgh.* 12mo. Williams. 1807.

THE etymology of words is an useful and interesting study, not only to the antiquarian and the critic, but to the metaphysician, who may, hence, observe some curious phenomena in the operations of mind. For, though we may suppose any word, in its first and original application, to be an arbitrary sound; yet it is not so with the subsequent or derivative senses; the first meaning always more or less determines the rest. In the succession of ideas, or translation of meanings, which are affixed to any word, we discern two operations of the mind, which have great influence in the formations of words and combinations of language; association, and analogy; both of which, particularly the last, are governed by the principle of resemblance. In the successive ideas or meanings which are affixed to any word, the mind is evidently guided by the resemblance which it discerns; and one word is thus made to serve a variety of purposes. It is curious to observe how one primary root of meaning gradually shoots up and ramifies into a spreading tree of ideas. We shall give an instance or two from the work of Mr. Pirie, which we shall select at random, as the work happens to open before us; for most of his etymologies evince a competent share of learning and ingenuity.

'The Hebrew לב or לבה leb or lov,' says Mr. Pirie, 'which signifies to act heartily, the heart, mind, &c. has given birth to a vast number of words. As the heart is the fountain of vitality, hence our *life*, to *live*, &c. with the Saxon, *lif*, *lifan*. As it is the seat of the affections, hence *leof*, Sax. *lieve*, Teut. and our *love*, with all its derivatives. As to act freely, is to act from the heart, the Latins formed on this root their *lubeo*, or *libeo*, acting willingly; *liber*, free *libertas*, liberty; *liberalis*, open-hearted, liberal: *libitum*, at pleasure; *libo*, pouring out a drink-offering, which was a free-will offering, and was intended to represent the pouring out of the heart to God in prayer, &c. *liberi*, children, i. e. free, in opposition to bond-servants; *liber*, a book, as written first on the bark of trees, called *liber*, as it freely separates from the tree; with a great many others, from whence we have formed our *liberality*, *libertine*, *libel*, *library*, &c. also *delivery*, *to deliver*; with the French *deliverer*, *delivrance*, *liberté*, *libraire*, *livre*, *livrer*. Hence also the Greek λαιβω, λαιβω, λαβαζω, with many others. It sometimes signifies a loaf or cake of bread. This sense is still retained in the Saxon *lof*, and our *loaf*. As the heart is inclosed in the pericardium, hence the Greek λοβος, any husk, or cell, which contains seed; and our *lobe*, with

the Scottish verb, *to lib.*'—'גלל and עגל, to *roll*, or to be *round*, is the mother of the Belgic *oughl*, *oughler*, from whence our *ogle*, *ogler*, q. d. rolling the eye, to take a stolen glance. The Scots *glay*, to *glae*, or *glay*, have the same sense. This root often denotes the gathering together or circumvolution of water; and from this idea the Latins made this word stand for any fluid thickened chiefly by cold; as *gelu*, ice, *gelasco*, *gelabilis*, *gelo*, &c. and *congelo*, *coagulo*, *coagulatio*; from whence come our *congeal*, *coagulate*, and all their derivatives. *Gelatus*, Lat. *gelée*, Fr. with our *gelly*, grow from the same stock; and as cold makes ice, hence *gelidus*, Lat. with our *gelid*, *gelidity*, *gelidness*. To cement things by a viscid tenacious matter, is called *gluer*, Fr. *gew*, or *glud*, Brit. and *to glue*, Eng. as the substance itself is called *glew*, or *glue*; *gluten*, *glus*, *glutinamen*, *glutinamentum*, Lat. whence our *glutinous*.'—'We frequently call falsehood simulation, from her wearing a semblance of truth. For the same reason, falsehoods, artfully contrived, with a view to deceive, are called *guile* from גיל a semblance or likeness. Hence came the Saxon *gilt*, our *guilt*, with *gillig guilty*. As the Saxons pronounce the Hebrew gimel as *y*, and *oin* as *wo* or *ua*, עגל round, or circular, became *hwoel*, Sax. *wiel*, Belg. and *wheel*, English. The Saxon *wel* from whence the English *weel*†, a whirlpool, is certainly of the same original. Pronouncing the ג after the northern manner, upon גל to roll, revolve, the Latins formed their *volvo*, *revolvo*, &c. from whence *revolution* Fr. and Eng. with our *circumvolution*, to *revolve*, &c. A current of air, from its revolving motion, is called in English *gale*.'

We will not affirm that there is no mixture of chimerical supposition in some of Mr. Pirie's etymologies; but etymologists in all ages have been a fanciful race, and imagined kindred affinities between words, which are of very different stocks and families. But Mr. Pirie is, on the whole, far from being a fanciful etymologist; he is constantly guided by the light of analogy; and though some of his resemblances may be thought too remote, or too minute, to warrant the inference, yet to the majority of them, the learned reader will, we think, cheerfully ascribe the praise of judgment, of erudition, and sagacity. Many persons will dispute whether the Hebrew roots have been the parental source of so many derivatives in the ancient and modern languages as Mr. Pirie seems to think, but the multitude of analogies which he has adduced, constitute a mass of proof, that will not readily be overturned. In exploring the derivations of words, etymologists are very likely to be misled by a similarity of sound; but where a similarity of sound is associated with a similarity of sense, and this not in one, but in many instances, we may fairly infer, that, of the two languages, in which this occurs, one has furnished words

† Still used in Lancashire.

and derivatives to the other. Whether the Hebrew be the parent language or not, is a question which we leave to be determined by philologists; but this is certain, that it is the most ancient language of which we have any written documents; and of course the most ancient to which the etymologist can have access. The written monuments of the Arabic and Persic, are of a much later date; and as population evidently proceeded from the east, or the central parts of Asia, we may consequently expect to find the origination of many European words in the languages of the east. And the Hebrew, from being that of which we possess the most ancient remains, seems to deserve the preference in our etymological disquisitions. Mr. Pirie has afforded a very interesting specimen of the utility which may in this particular be derived from the study of the Hebrew.

ART. XV.—*The Elegies of C. Pedo Albinovanus, a Latin Poet of the Augustan Age; with an English Version.* Longman.

ALL that we know of this poet is, that we know nothing further than that he lived and wrote in the Augustan age, and seems to have been intimate with Ovid, who calls him *Sidereus*; that he was coupled by Quintilian to Rabirius, of whom Ovid says, 'magnique Rabirius oris;' that Martial styles him 'doctus;' that Jer. Vossius and Heinsius vie with each other in talking nonsense in praise of the first elegy; and that Jean le Clerc published two extant elegies in 1703, 8vo. and republished them in 1715, 12mo. under the name of Theodore Goralle, with a long and no very sprightly commentary.

The translator differs in principle from Mr. Fitz Thomas, as the following extract will evince:

'In order that the character of the writer, and the turn of his compositions, may be judged of, so far as they remain, by the English reader, I have endeavoured to exhibit him in an English dress; but I by no means desire it so be considered as designed for a close translation. It is probably near enough to the original to give the general meaning; and this alone is aimed at.'

The occasion of the first elegy is the death of Drusus, one of the sons of Livia, the wife of Augustus, at a time when consular and triumphal honours were decreed him.

The whole bent of this elegy is so like every other elegy that ever was written to the memory of a great Roman, the flattery so servile, the compliments so ready at hand for any who would give or accept them, the condolence so hackney

ed, and in many passages, the verses so unpromising, that we are not surprized at finding no amusement. Upon the whole the translator has been true to his professions of giving the sense of his author. To select one passage in preference to another, would imply, that the even and insipid tenor of ideas were broken by an occasional spice of feeling and interest. This, however, is far from the case; and the few couplets subjoined are neither better nor worse than the tenor of the whole elegy:

'To die is human; 'tis our nature's debt;
And Charon's boat has never rested yet.
Heroes and cowards fall; the common grave
We all must come to; noble, peasant, slave.
Nor men alone, but heav'n and earth must fall,
And one fix'd period will conclude us all.'

Many of the Latin couplets are doubtless very little improved in the English.

'I nunc, et rebus tantâ impendente ruinâ,
In te solam oculos et tua damna refer.'

Which, after having been put into the translator's turning-lath, comes out thus:

Hence then, O Livia, *thine own sufferings scan*;
And yield to abject sorrow,— *if you can.*

The following couplet would entitle the translator to a seat in the free and easy club:

The truth is, —there is a thing, we Season call:
And time *in many things is all in all.*

Nothing less than a diligent perusal of Cowper could have given the author such an ascendancy in the doggrel. In the original, many graces of the same kind are to be found:

'Ut sua non essent *invidiosa bonâ*,'

Again:

'Et studet officio *sedula colla dare*.'

And as an instance of elegiac harmony:

'*Multi in te amissi*; nec cui tot turba bonorum, &c.'

ART. XVI.—*Lectures on Scripture Facts. By the Rev. William Benge Collyer.* 8vo. 12s. Hatchard. 1807.

MR. COLLYER informs us that his object in these lectures was to confirm some of the facts recorded in the Bible, by the testimony of contemporary historians, or where the remoteness of the events precluded the possibility of obtaining such testimony, to adduce such passages in heathen writers of a later period as might have any relation to the subject which he undertook to discuss. His lectures amount to fourteen, and the topics which they embrace are the following: the necessity of a divine revelation; the creation; the deluge; the destruction of Babel; the destruction of Sodom and Gomorrah; the history of Joseph; scriptural representation of the nature and destination of man; the slavery and deliverance of Israel in Egypt; the journey of the Israelites in the wilderness, their establishment in Canaan, and the circumstances attending these events; the government of the Jews; the captivities of Israel and Judah; the life, death, resurrection, and ascension of Jesus Christ, proved as matters of fact; the character of the writers of the Old and New Testament; the unsearchable God. After having read the subjects of the present lectures and the professed intention of the author in composing them, we sat down to the perusal, expecting to find them characterised by depth of research and solidity of argument, rather than the affectation of pathos and the foppery of eloquence. But the author, instead of addressing what he says to the calm decision of the understanding, seems continually anxious to make a gorgeous display of his own oratorical powers, and to awaken the imagination rather than to impress the judgment. His diction is of the florid kind, and in no small number of instances disgraced by affectation and bad taste. We will furnish a specimen from the commencement of the fourth lecture:

'We left Noah,' says the preacher, 'floating with his family upon the bosom of an overwhelming deluge, which had exhausted the fountains of the deep, to wash away the stains of guilt from the surface of the earth. We are now to accompany this favoured family, from the ark that preserved them, to the wasted deserted plains once more visible. What an interesting picture does the sacred historian present to the eye of the imagination! Behold an altar erected—a family surrounding it—the rainbow extending its sublime arch across the face of heaven—and the Eternal himself appealing to it, as the seal of a gracious covenant, and a pledge of security to the human race! On the one hand, may be seen the ark, on the elevation of mount

Ararath; on the other, strewed thick and sad, the mournful remains of those who had perished by the waters. All is silent—while the patriarch adores his omnipotent Preserver; and presents his sacrifice with the mingled emotions of pity, of gratitude, and of faith.

'Of pity. Could he view the scene of desolation around him, without suffering one tear of compassion to fall? Impossible! And well might a patriarch's bosom entertain the divine and generous principle, when she takes up her residence a welcome guest in heaven! She shrows her softest tints over those blissful regions, without impairing either their beauty or their tranquillity; and sheds her sweetest balm upon their inhabitants without destroying either their happiness or their repose. Her lily is interwoven with the roses which form celestial garlands; and her drops of compassion mingle with the tears of exquisite delight, which glitter in immortal eyes.

'Of gratitude. As the patriarch had seen, with sorrow, the destruction of the world, he was preserved, in mercy, to behold the renovation of it. His consecrated ark had floated safely, during the prevalence of the waters; and now, that they were abated, he descended from it, upon the face of nature, smiling as a bride newly adorned. He received from Him, who is the sovereign disposer of all events, a promise, that the serene sky should lower no more to destroy; and that the hand that balanced the poles of heaven, should roll the seasons round in their order. "I will establish my covenant with them; neither shall all flesh be cut off any more by the waters of a flood. While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, shall not cease." With the distinction which had been made between himself and his family, and the whole human race, in a moment of punishment so signal, fresh in his memory; and with these words of mercy sounding in his ears, surely he could not but kneel before his altar with gratitude. It is gratitude which tunes the harps of heaven, and touches them with the finger of harmony. And when gratitude was extinguished in the bosoms of 'a third part' of the sons of God, the order of heaven was deranged, the harmony of heaven was suspended, the symphonies of heaven were silenced, war first reared his hideous form, hell first received existence, and angels became demons. Nor can this sacred principle be annihilated in any bosom, excepting those over which Satan holds undivided empire. It could not, therefore, be excluded from the heart of Noah.

'Of faith. There extended the seal of the covenant over the retiring cloud. He believed, and it was counted to him for righteousness. He saw the fidelity of God, sparkling in the brilliant colours formed by the rays of the sun, falling upon the descending shower. And did he look forwards to him, who should finally remove the curse, plant "a rainbow round about the throne," and make all things new? Surely he, from whom a new world was to spring, was not suffered to remain ignorant of the redeemer of fallen man! He remembered the promise that the "seed of the woman should bruise the head of the serpent;" and his sacrifice

ascended with acceptance, because he beheld in the type, with the eye of faith, Jesus the great antetype.'

The fifth lecture concludes with the following:

'O christian, death is advancing to conduct thee home, to terminate thine afflictions, and to hide thee for ever from the storms of life! Even now, the moment arrives! Hark! *the trampling of the horses at the door*, and the chariot of fire waits to bear thee to heaven.'

All this is certainly very *pretty*, and we have no doubt but that it was delivered with great self-satisfaction by Mr. Collyer himself, and heard with great complacency by his audience. But we are plain men who do not readily suffer ourselves to be juggled out of our wits by those bursts of rhetoric, which are full of sound; but by which neither the heart is improved, nor the mind informed. Many congregations, particularly among the *saints*, are we know, like certain animals, to which they bear no small resemblance, easily led by the ears; and those persons who are usually termed *popular preachers*, seem to be well aware of this facility. Hence their discourses are little more than a superfluity of sound, with a dearth of sense. As long as what they say will act upon the gristle, fibre, and medulla of the ear, they feel very little anxiety about any impressions upon the intellect. The sentences of Mr. Collyer are very full of foliage, but they contain but very little fruit. Some little however they do contain, which leads us to hope that, by judicious pruning and assiduous culture, the faculty which produced this little may be able to produce more. Some of the notes exhibit a moderate share of erudition, which, if he will relinquish that conceited parade of *verbiage*, by which his present composition is distinguished, and aim at clear and definite ideas, instead of bewildering himself and his readers with an empty pomposity of sound, he may render essential service to the best interests of revealed truth, and write what is both creditable to himself, and instructive to mankind.

ART. XVII.—*A Letter to the Right Honourable Spencer Perceval, Chancellor of the Exchequer, &c. &c. &c. on the Expediency and Propriety of regulating, by Parliamentary Authority, the Practice of Variolous Inoculation, with a View to the Extermination of the Small-Pox* 8vo. *pp.* 36. Hatchard. 1807.

WE doubt not that from this period the vaccine contest, if it be continued at all, will assume a new character. The

college of physicians having pronounced so decidedly on the value of the practice, the enlightened part of the public will not be disposed to pay much regard to the clamours of ignorance or the snarls of mortified pertinacity. But the character of the opponents of this practice forbids us to expect that they will be reduced to silence. A new question naturally arises out of the decision which has been made by the most competent tribunal which exists in these kingdoms. It is, whether the legislature should interfere with the practice of variolous inoculation, or whether the progress of vaccination should be left to the activity of individual benevolence, and the natural progress of information and good sense, unaided by the authority of the laws?

We are prepared to expect that the little noisy and mischievous cabal, which succeeded in misleading for a time a large portion of the population of this metropolis, will do their utmost to thwart every attempt to introduce legislative interference. They, who have excited a sort of insurrection in favour of the most loathsome and hideous of human diseases, will be shocked at the cruelty of preventing parents from exposing their offspring to the chance of death, blindness, and deformity; and the inhumanity of rescuing the unwary passenger from meeting destruction in every alley through which he may be obliged to pass. They will become zealous advocates for the uncontrolled exercise of private judgment, and their patriotic feelings will be outraged at the tyranny of all interference of authority in the domestic concerns of private families. We cannot sympathise with their tender feelings, nor participate in their patriotic ardor. We venerate the ancient maxim, *salus populi suprema lex esto*. The power of parents over their children cannot extend beyond its end and object, which is the welfare of the child. No parent has the right to inflict the smallest evil, be it physical or moral, but to secure him from some evil still greater; and of two evils to choose for another the least, is an obligation of duty as much as of prudence. The legislature is to society, what the parent is to his family; bound by the moral frame of his constitution and the essential relations which unite him to every member of it, to provide for the wants, sustain the weaknesses, and direct the judgments, of the whole and of every part, and if need be, to prevent by coercion any one member injuring any other, or from being a cause of detriment to the whole. This is natural equity and justice, to which every man subscribes in the ordinary transactions of life, in affairs even of little moment: it cannot then be contrary to equity, in those of the highest, which concern even life itself, and that not the life

of an individual, but successively that of all the individuals of which society is composed. If to commit a nuisance be an offence against law, how much greater should it be to introduce a pestilence?

We therefore feel obliged to the author of this well-written address for his proposal to submit the practice of variolous inoculation to some restrictions by the authority of parliament. He has confirmed his own argument by adducing the example of our ancestors in times which we are ready to stigmatise as barbarous, but which, if we consider the policy which dictated some of their laws, we ought rather to applaud as wise and humane. After the Norman conquest, the leprosy, previously unknown in England, was introduced from the continent, and extended its ravages far and wide throughout the island. The law was not supine in its endeavours to check the progress of this domestic foe. Our ancient law books contain the form of a writ, *de Leproso amovendo*; we have the evidence of it in the register of writs, a work at least as ancient as the statute of Westminster the second, 13 Edward I. c. 24, A.D. 1285: and a record may be found of the year 1468, 8th of Edward IV. printed in the 11th of Rymer's Fœdera, p. 635, which shews that up to that time this writ was actually issued and acted upon. The statute of James I. c. 31, provides for the maintenance of those infected by the plague, and ordains due regulations for the separation of the infected from the sound. Persons infringing these regulations were adjudged to different punishments according as the condition of their disease was deemed more or less hazardous to those who approached them. If they were free from infectious sores, the offender was punished as a vagabond, according to the penalties of the statute of the 39th of Elizabeth, for the punishment of rogues and vagabonds: but if an infected person, commanded to keep house, should contrary to such commandment, wilfully and contemptuously go abroad, and converse in company, having any infectious sore upon him uncured, such person was adjudged as a felon, and *to suffer the pains of death as a felon.*

Such was the policy of our forefathers. In later times eight several acts of parliament have been passed to regulate the practice of quarantine. That of the 38th of his present majesty first extended these regulations to all contagious diseases and distempers, as well the plague; and the 45th of his majesty, c. 10, which forms the present code of our law relative to quarantine, confirms these regulations. Our author adds,

'On the details of wise precaution and salutary rigour provided by this act, I do not enlarge: have they ever excited complaint or remonstrance? But will it be either wise or consistent, while we thus guard our country from exterior infection, voluntarily to cherish an infection equally malignant within its own bosom?

It would, I apprehend, be no rigorous or arbitrary decree of the legislature, that should wholly prohibit variolous inoculation; but longer to forbear to regulate and limit that practice, would be a vicious acquiescence in individual caprice to the public detriment.'

These examples will be satisfactory to those who think that deductions of equity and reason require to be fortified by precedent. But this author has omitted a consideration, which has always struck us as the most forcible argument in favour of some coercive regulations, as it shews that all other attempts to exterminate the small-pox must prove nugatory. A very large portion of the community resist or neglect inoculation of any kind; a few from scruples of conscience; many more from the heedlessness of poverty, ever occupied in providing the food of the passing day; many from the still more criminal desire of being relieved from the burden of their families. Among such the ravages of the small pox must ever continue, unless the state will undertake the parental office of defending those who are neglected or abandoned by their natural protectors.

We cannot conclude without warmly recommending this publication to general attention and favour.

ART. XVIII.—*A concise Gazetteer of the most remarkable Places in the World; with brief Notices of the principal historical Events, and most celebrated Persons connected with them; to which are annexed, References to the Books of History, Voyages, Travels, &c. intended to promote the Improvement of Youth in Geography, History, and Biography. By Thomas Bourne, Teacher of Writing and Geography, Hackney.* 8vo. 8s. *boards, or* 9s. *bound.* Mawman. 1807.

THERE are few places which are not connected with some interesting circumstances; they have either been the scene of some remarkable occurrence, or the birth place of some person who has been celebrated in literature, in arts, or arms; or they are at present distinguished by some particular species of produce or manufacture. When these associated ideas are combined with any particular town, vil-

lage, or district, they tend to assist the memory of the geographical student, and to render the local knowledge which is thus acquired, less fugitive and evanescent. Considered in this view, Mr. Bourne's Gazetteer is an ingenious, amusing, and edifying performance. We will extract one or two of his articles as a specimen of his plan.

'HEREFORD, the capital of Herefordshire. Its chief manufacture is gloves. Owen Tudor, killed at the battle of Mortimer's cross, 1461, was buried in this city. At Hereford, the younger Spencer, the unfortunate favourite of Edward II. was executed in 1326. Many persons of eminence have been born in this city; among the most distinguished are, Miles Smith, son of a maker of arrows, who became bishop of Gloucester, and who was engaged by James I. in the translation of the Bible; John Davies and Richard Gerthirge, two eminent penmen; and David Garrick an actor of inimitable powers. Beaut. of England, VI. 499.'

'MAGDEBURGH, a city of Germany; it has a handsome palace, a fine arsenal, and a magnificent cathedral, which contains the mausoleum of Otho the great. Here are manufactures of cotton and linen goods; stockings, gloves, and tobacco; but the principal are those of woollen and silk. It is happily situated for trade, having an easy communication with Hamburgh by the Elbe, and lying in the road between Upper and Lower Germany. It is also the strongest (fortress) belonging to his Prussian majesty, where his principal magazines and foundries are established. It was taken by storm in 1631, by the imperial general Jolly, who burnt the town and massacred the inhabitants, of whom only 800 escaped out of 40,000; and many young women plunged into the Elbe. Baron Trenck was confined in a dungeon in this place by the king of Prussia (Frederick II.) for nine years five months and some days. Life of Trenck translated by Holcroft. Towers's memoirs of Frederick II. 269. The garrison of Magdeburgh, consisting of 20,000 men, surrendered to the French, November 1806, who found in it an immense treasure.'

The most amusing and instructive way of teaching geography is by associating it with historical and biographical recollections.

ART. XIX.—*An Abridgment of the Light of Nature pursued, by Abraham Tucker, Esq. originally published, in seven Volumes, under the Name of Edward Search, Esq.* 8vo. *pp.* 529. 16*s.* Johnson. 1807.

THE second and last edition of the 'Light of Nature,' was published in 1805 in seven large volumes 8vo. A reduction therefore of a work so voluminous to about one seventh

part of the quantity in a faithful and masterly abridgment, which preserves the whole condensed substance of the original, must in itself be considered as a desirable performance. For few persons have leisure for the perusal of the original; and of those who have, few have ability to follow the author through the thread of his argument, which is often lost to be resumed again in the long circuitous course of a desultory composition, which was prosecuted at different intervals through the space of about twenty years. In such a work, during the execution of which the continuity of thought must have experienced such numerous interruptions, various repetitions must be expected to occur. The mind will unwittingly relapse into the track of its past associations, and reproduce as new what it had produced before, with only some slight alteration in the order and expression. Such repetitions are frequently found in the large work of Mr. Tucker, which while they facilitate the labour of abridging, tend to prove the utility of an abridgment. The plan which the author of the abridgment has followed is we think judicious, and the manner in which he has executed it is entitled to considerable praise. He has omitted the various repetitions, the superfluous and digressive details, and pruned away the redundancies of language which are found in the original. But he has left entire the singular remarks, or striking illustrations; and in short he has preserved all the prominent parts and distinguishing features of the work. We have in several instances compared the abridgment with the original, and have found nothing omitted which we could wish to retain, or retained which we could wish to omit. The writings of Tucker have never been read or studied so much as they deserve; perhaps this abridgment will render them more generally known. In solidity of sense, perspicuity of reasoning, and above all in copious variety of illustration, which simplifies what is complex and familiarises what is abstruse, he is equal to any or to all the metaphysical writers of the age.

ART. XX.—*Lectures on the Liturgy; delivered in the Parish Church of Saint Antholin, Watling-Street. By the Rev. Henry Draper, D. D. of St. Edmund's Hall, Oxford, Sunday Morning and Evening Preacher of that Parish, and Lecturer of St. George the Martyr, Southwark.* 8vo. 10s. 6d. *boards.* Williams.

THE Rev. Henry Draper, D. D. is one of those preachers who ascribe to themselves the exclusive title of evangelical. These gentlemen talk with great vehemence about certain

doctrines, which doctrines are mere matter of their own invention; for we find no such in the New Testament, when interpreted by the light of rational criticism. Christ never preached either the doctrine of *original sin* or of *vicarious punishment*; these are the contrivances of men who understand not his great commandment, to do as we would be done by, and to love one another. This is the substance of that doctrine which Christ preached; all besides is vanity and strife. Mr. (we beg his pardon, *Doctor* Draper,) tells us (p. 466,) that by the term *faith*, he 'understands that grace of God whereby a sinner, convinced of his lost and miserable state, is enabled to repose all his hope of salvation upon the righteousness and atonement of our Lord Jesus Christ.' But when and where did Christ teach any faith like this? or when and where did he tell any sinner to rest his hopes of future acceptance with the Deity on a basis so injurious to practical morality? If any man is to *repose* (in the language of Dr. Draper,) *all his hope of salvation* upon the righteousness of another, the necessity of any personal righteousness is superseded, and the greatest incitements to a life of virtue and holiness are removed. Christ required his disciples to believe only this simple truth, that he was the Messiah; or that the doctrine which he taught was a divine communication. But all this passes for nothing with Dr. Draper, who requires a faith which consists in a certain delusion of feeling, of which the most mischievous consequences must result from the practical application. With us, faith is not a maniacal hallucination, but the result of evidence. It is not a supernatural infusion, but a natural effect, proceeding from an assignable cause. But the *evangelical* preachers make faith a sort of miraculous influence, which he who has, cannot tell how it came; and he, who has not, cannot obtain if he will, but must wait till the preaching of Dr. Draper, or other doctors as wise as he, have caused such a ferment in his sensations, as will make him see visions and dream dreams.

Art. XXI.—*Aphorisms of Sir Philip Sidney; with Remarks by Miss Porter.* 2 *vols.* 12*mo.* 10*s.* 6*d.* Longman.

Miss PORTER, a lady already known to the world, much to her advantage, by the very pleasing novel of 'Thaddeus of Warsaw,' has further proved herself in the present publication, to be possessed of an excellent heart as well as a warm imagination. The affections of the former have been

completely won by the heroic virtues of Sir Philip Sidney, who, though rather an antique lover for a nymph of modern days, is, nevertheless, a very honourable abject of platonic attachment. We are sorry to add, that Miss P.'s heart, though strongly, is not exclusively devoted to this 'gentle shepherd of Arcady.' The present king of Sweden claims, at least, a second place in it, and, having the advantage over his rival in being still alive, has secured the enviable honours of a dedication. Her enthusiasm has led her to find in this young sovereign a parallel to her English knight. The commencement of his reign has certainly exhibited a picture of firmness not very usual in the European courts of this day; and if, with valour and generosity, he possesses one half the wisdom, sense, and piety, which blazed forth in the 'true mirrour of chivalry,' he must, indeed, well deserve the honour conferred upon him.

These little volumes are but a prelude to greater performances, in which Miss P. designs to celebrate the memory of her hero. She informs us in the preface that, unless 'intimidated by the charge of arrogance from yet further tracing the literary steps of her noble author,' she means to prepare *pure* copy of his *Poems* and *Arcadia* for the press, and to complete an already-projected *Life of Sir Philip Sidney*.

Far, very far be it from us to bring against her any such charge as that which she seems to dread. With the assistance of useful libraries and literary communications so liberally offered her for the purpose, the *latter* part of her design, at least, cannot fail of proving equally interesting and instructive in the execution. If we are less warm in our anticipation of the *former*, it proceeds not from any depreciation of her talents (which we conceive fully competent to the task), but from our idea of the works which she proposes to revise. As the mirrour in which a most noble and virtuous spirit is reflected, the Arcadia will always be preserved in the libraries of men of real taste and feeling. It was once very generally read and admired. It is still sometimes opened, and, to many persons, presents a source of satisfaction and pleasure. But, let it be published in what shape it may, it will never again be found in common circulation. It is too strongly infected with all the conceit and affectation which degraded the genius of the age; and there is no relief from disgust in the charms of fancy, in which it is lamentably deficient. The soul of honour, indeed, pervades the mass, but it creeps in a languid stream through the flats of uninteresting conversation, monotonous soliloquy, and wearisome reflection, affording re-

freshment to the traveller who dips occasionally into it, but baffling the patience of him who attempts to follow its course through so very long and desolate a tract of country.

Some of Sidney's poetry is in a lofty strain of sentiment, undisfigured by conceit, and therefore worthy of preservation. But, whatever is good in it, is to be found already in many publications, and in every body's hand; so that neither from that part of her scheme can we augur any great accession of fame, or of more solid success, to the editor.

It remains to mention more particularly the book before us, 'the Aphorisms of Sir Philip Sidney.' His works abound with religious and moral observations, out of which Miss P. has made this selection. They were generally written on the spur of the moment, without forethought or consideration, and all give evidence of the nobleness of mind which dictated them. But whoever looks in them for brilliancy of wit, quickness of apprehension, originality of sentiment, terseness of expression, or eloquence of language, will upon the whole be much disappointed. They are moral sentences, and nothing but moral sentences, and, for the most part, in very common clothing. They are certainly calculated to give little pleasure except to minds as enthusiastic as Miss Porter's, on which the character of the illustrious writer has made exactly the impression which her's has received from it.

MONTHLY CATALOGUE.

RELIGION.

ART. 22.—*Sermons on several Subjects, by the Rev. H. B. Wilson, M. A. Curate and Lecturer of St. Michael's Bassishaw, and one of the Masters of Merchant Taylor's School.* 8vo. *pp.* 464. 10*s.* 6*d.* Rivingtons. 1807.

MR. WILSON is the author of a letter to Lord Grenville, on which, in our review for August, we were obliged to bestow a little gentle castigation, which was amply merited by the unparralleled effrontery and unchristian intolerance of the performance. In the present volume, Mr. Wilson appears to be hardly less overstocked with assurance than he is wanting in charity. The tumid self-conceit of the

man is displayed in a variety of instances; and he never appears to be in better humour in the pulpit, than when he is talking of himself. This is very visible in his eighth sermon, in which Mr. Wilson appears to be the principal hero in the piece. But lest the reader should be unwilling to take us at our word, we will produce a specimen of egotism, such as is not every day to be found. 'When I first entered on the discharge, &c.—I considered that I was to watch for your souls, &c.;—I can solemnly say, that I have never lost sight of that awful idea. I have not mispent the time allotted for a discourse from the pulpit in abstruse, speculative, or fanciful reflections. Nor have I consulted my own ease or vanity in the compositions which I have produced, but, &c.'—'MY endeavour has been not to gain the applause of men, but.'—'In MY addresses to you, I have used every mode of remonstrance, &c.'—'I have constantly borne in mind the immortality of your souls, &c.'—'I have proposed the precepts of the gospel as the rule of your duty, &c.'—'I have laid before you the conditions, &c.'—'I have not failed to reprove the vices which are gaining ground, &c.'—'I have wished to make you abound, &c.'—'I have called on you to imitate, &c.'—'I am not conscious of having suffered sin upon, &c.'—All these instances of the delectable use of that conceited little pronoun I, and the possessive MY, occur within the space of one paragraph of no extraordinary length (Ser. p. 137--9.), from which we are led to conclude that Mr. Wilson is on no bad terms with himself; and we should be sorry to disturb the pleasureable feeling, if he were on better terms with his fellow christians, whose creed happens to differ from his own. But, as we have often observed, dogmatism is usually accompanied with intolerance. And, what is not less usual, the intolerance of Mr. W.'s religious creed is associated with a corresponding servility in his political. Unconditional conformity is the principle of the one, and passive obedience of the other. And while he assails the poor dissenters with the virulence of his forked tongue, he has sweet and fulsome flattery to lavish on the spotless purity of the mitre and the crown. Indeed Mr. W. is one of those gentlemen who, while in his orthodox zeal he would readily trample on the neck of presbyterian or catholic, would not scruple to testify his political complaisance by any act of servility, which it might suit his interest to execute, and his employers to impose. Instead of endeavouring to repress the heavenly flame of freedom and of charity, instead of attempting to abridge our present stock of civil or religious liberty, let Mr. W. confine his preaching to those moral duties which are enjoined in the Evangelists, and which are most essentially connected with the best interests of mankind. THOSE DUTIES CONSTITUTE THE ONLY VITAL CHRISTIANITY; and if the ministers of the establishment would lay more stress on them, than on vain ceremonials and mysterious creeds, the causes of dissention would be diminished, and men of different opinions would find more pleasure in the sanctuary of the church. We cannot but remark, that Mr. Wilson has fixed too high a price on his sermons; half a guinea is an exorbi-

tant demand for a volume of 464 pages, very loosely printed, and on paper of a very coarse and indifferent manufacture.

POLITICS.

ART. 23.—*The Wants of the People, and the Means of the Government; or, Objections to the Interference of the Legislature in the Affairs of the Poor, as recommended by Mr. Whitbread in the House of Commons, on Thursday, February* 19, 1807. *By John Bone, Author of an 'Outline of a Plan for reducing the Poor's Rate, &c.' and of 'the Principles and Regulations of Tranquillity, an Institution commenced as an economical Bank in Albion-street, near Blackfriar's Bridge.'* 8vo. 3s. Jordan *and* Maxwell. 1807.

MR. BONE contends, that all legislative interference with respect to the management of the poor, is highly impolitic and absolutely pernicious; and that true wisdom consists in *letting them alone.* This position he maintains with considerable force of argument; and we think that his pamphlet, which evinces no common share of penetration and ability, deserves the serious attention of all who are interested in the happiness of their fellow creatures. We do not coincide with him in his entire reprobation of Mr. Whitbread's system; but we do not think his pamphlet the less deserving of our praise, because there are some points in which his opinions are at variance with our own.

ART. 24.—*The Political and Military State of Europe* (1807) *: an Address to the British Nation, exhibiting the sole Means of preserving the Independence and Liberties of the British Empire, and of rescuing those of Europe from the Tyranny of the French Government. By Alexander Walker, Esq.* 8vo. 5s. Crosby. 1807.

MR. WALKER ascribes the miseries of Europe to the *neglect of merit.* To this neglect he imputes the French revolution; and in the opposite policy, which has been adopted since the revolution, of placing genius and talents in their appropriate situations, he discovers the foundation of the extraordinary success which has attended the measures of France both in the cabinet and in the field. While in France, since the revolution, none but men of talents have been employed in the civil and military departments of the state; the old governments of Europe have pursued the former system of letting effrontery and ignorance, when favoured by corruption and intrigue, fill those situations where only virtue and ability ought to be found. The consequence has been as might be expected, mismanagement and defeat. France has been every where triumphant, while her enemies have been humbled in the dust. Even in Britain, where intellectual merit is more generally diffused than in any other part of the world, we seldom see more than a very slender portion of it advanc-

ed to the civil, military, or ecclesiastical, departments of the state. But few men of distinguished talents are found in any of these situations. The truth is, that, in England, the patronage of the government is more devoted to the increase of undue influence than to the encouragement either of ability or worth. In the public offices, in the army, the navy, and particularly the church, we see men invested with honour and enriched with emolument, who are totally incompetent to fill the situations in which they are placed, with credit to themselves, or with advantage to the community. In the appointments of government, the question is not, what moral or intellectual excellence does the individual possess; but what degree of parliamentary influence can he, his friends or relations, command?

ART. 25.—*A Key to the recent Conduct of the Emperor of Russia.* 8vo. 2s. 6d. Jordan *and* Maxwell. 1807.

THE writer of this pamphlet attributes the peace of Tilsit, to the neglect of the late administration in furnishing Russia with supplies to carry on the war. He says, that the Russian treasury was exhausted, that the emperor had neither money to procure provisions nor warlike stores; that, on this account, the Russian army, after the battle of Eylau, instead of following up their successes, were obliged to fall back on Koningsberg; and that, during the battle, and two days before, they had been almost entirely without food. But, if such were the situation of Russia, does it not appear to have been the extreme of folly to advance into Polish Prussia with nothing but famine stalking in their van and in their rear? Was it supposed that the Russian soldiers, who always fight well, would fight better when their rage was sharpened by hunger and despair? We are informed by this author, that all the privations which the Russians endured, and which were so inimical to their success, might have been prevented by the pecuniary liberality of this country. He tells us that a grant of five millions, which the emperor solicited under the inviting name of a loan, would have enabled him to overcome the difficulties of his situation, and to have met the enemy on equal terms. We are however more dubious both of the success and of the policy of this expedient than the writer appears to be. For the continent has long and often been inundated with English guineas to purchase hostility against, and triumphs over, France. Of hostility we have procured enough, but of triumphs we have had none. Our pieces of money, even though stamped with the king's head, have never been able to repel the bullets of the French. We think therefore that lord Grenville and his able coadjutors acted more wisely in keeping our money at home, and in leaving the emperor of Russia to shift for himself. If we are accused of deserting Russia in Poland, we may accuse Russia of deserting us in Italy. For there was a period during the present war, when a few thousand Russian troops, would have enabled us to drive the French at least out of Naples. The battle of Maida had caused king Joseph to totter on his throne; and no very large

reinforcement, at that auspicious period, would soon have compelled the French to abandon the Neapolitan domain. The war would have taken a new turn; and the Prussian power would probably not have been reduced to the verge of annihilation.

ART. 26.—*Softly, Brave Yankees! or, the West Indies rendered independent of America, and Africa civilized. By the Author of 'A true Picture of America.'* 2*s.* Jordan *and* Maxwell. 1807.

OUR West India colonies are indebted to America for various articles of the first necessity, without which, in case of a rupture between Great Britain and that country, they would be exposed to the most imminent danger and the most aggravated distress. The writer suggests the possibility of remedying the evil by supplies from the Cape of Good Hope; which is now in our possession, and which we hope that, even in case of peace, we shall continue to possess. He thinks also that the soil of the Cape would be found well adapted to the culture of the cotton-plant; and that, while this culture tended to promote the civilisation of Africa, it would render Great Britain independent of America for the supply of an article, which constitutes, at present, one of our staple and most flourishing manufactures.

ART. 27.—*A true Picture of the United States of America; being a brief Statement of the Conduct of the Government and People of that Country towards Great Britain, from the Peace concluded in* 1783 *to the present Time. By a British Subject.* 8*vo.* 3*s.* Jordan *and* Maxwell. 1807.

THE representation of the American character, policy and councils, which is here exhibited, is professed to be drawn from chief justice Marshall's life of general Washington. Ever since the era of the French revolution, America has exhibited symptoms of violent internal agitation. During the life of Washington, the public tranquillity was preserved by his firmness and moderation. He was aware of the mischievous intrigues of the French, and of the dangerous designs of the party which was in the interest of France. His object was to maintain the constitution of America as it was, and not to risk its benefits by another revolutionary storm. In this he succeeded, nor were his exertions entirely vain to give a more sober and pacific turn to the public mind. But, after his death, the more violent party gained the ascendant, and a disposition highly inimical to Great Britain, and proportionally favourable to the views of France, has been manifested among the people, and even in the councils of America. Every pretext of complaint against this country, however frivolous, has been urged with the utmost virulence of language and of sentiment; and if an unparelleled spirit of conciliation had not been manifested by Great Britain, the two countries would long ago have been involved in war. Lord Grenville during his administration omitted no exertions to cement a lasting amity between Great Britain and America. Of the moral character of the Americans, as far as it can be appreciated by that

of the individuals who have come within our cognizance, we cannot speak very favourably; low cunning, and a rapacious selfishness which extinguishes all the more generous affections, are prominent features in the portrait. It has been said that a considerable party in America are anxious for war with Great Britain, that they may have a plea for cancelling the large debts which they owe to the merchants of this country. Where money *is* to be obtained by any measure, we believe that the considerations of justice or humanity will have little weight in the inflamed bosoms of American politicians.

ART. 28.—*The Lie direct!!! A Refutation of the Charges in the Proclamation of President Jefferson. By Jasper Wilson, jun. Esq.* 1*s.* 6*d.* 8vo. Jordan *and* Maxwell. 1807.

THIS writer has made some very strong and pointed observations on the proclamation of the American president.

ART. 29.—*Veluti in Speculum; or a Scene in the High Court of Admiralty: displaying the Frauds of Neutral Flags, as exemplified in the Case of the Silenus: with Remarks on the Prosecution for Libel, instituted against the Author by Admiral Montagu; the Application of his Majesty's Licences; forged American Certificates; injustice towards Neutrals; and Danger of his Majesty's Dock-yard. Addressed to Ministers and Parliament. By John Brown, Author of the 'Mysteries of Naturalization.'* 3*s.* 6*d.* Jordan *and* Maxwell, 1807.

THAT many of the ships which are navigated under neutral flags, are, together with the cargoes, the property of our enemies; that the privileges which are granted to neutrals are liable to abuse, and are continually abused, are facts of which the proceedings in the court of admiralty will furnish ample proof; but however exorbitant may be the abuse, we should be sorry to see the flags of neutrals indiscriminately proscribed, and their present rights unconditionally repealed. For, as we are Christians, we rejoice in any measure which tends to mitigate the evils of war, even towards our enemies; and we are of opinion that when two governments think it politic to go to war, the property of private individuals, who are never parties in the quarrel, ought to be inviolably respected both by sea and by land. The pacific merchant ought not to have his goods seized and his ships captured, merely because the government under which he lives chooses to amuse itself with the UNCHRISTIAN AND IRRATIONAL GAME OF WAR. No war, but such as is *strictly defensive*, can be reconciled to the genius of Christianity; but all defensive warfare is totally incompatible with a system of merciless aggression on the property of unarmed and unoffending individuals. Those who administer the governments of the earth, will, on this account, find a heavy reckoning to discharge at the day of retribution.

ART. 30.—*Three more Letters on the Subject of the Catholics, to my Brother Abraham, who lives in the Country. By Peter Plymley, Esq. 2d Edition.* Budd. 1807.

IN these letters we discover the same force of humour, and saga-

city of remark, as in a former production of the same author. We shall extract one passage as a specimen: 'Our conduct to Ireland, during the whole of this war, has been that of a man who subscribes to hospitals, weeps at charity-sermons, carries out broth and blankets to beggars, and then comes home and beats his wife and children. We had compassion for the victims of all other oppression and injustice, except our own. If Switzerland was threatened, away went a treasury clerk with an hundred thousand pounds for Switzerland: large bags of money were kept constantly under sailing orders: upon the slightest demonstration of hostilities towards Naples, down went Sir William Hamilton upon his knees, and begged for the love of St. Januarius, they would help us off with a little money: all the arts of Machiavel were resorted to, to persuade Europe to borrow: troops were sent off in all directions to save the Catholic and Protestant world; the pope himself was guarded by a regiment of English dragoons; if the grand lama had been at hand, he would have had another: every Catholic clergyman, who had the good fortune to be neither English nor Irish, was immediately provided with lodging, soup, crucifix, missal, chapel, beads, relics, and holy water: if Turks had landed, Turks would have received an order from the treasury, for coffee, opium, korans, and seraglios. In the midst of all this fury of saving and defending, this crusade for conscience and christianity, there was an universal agreement among all descriptions of people to continue every species of internal persecution; to deny at home every just right that had been denied before; to pummel poor Dr. Abraham Rees and his dissenters; and to treat the unhappy Catholics of Ireland as if their tongues were mute, their heels cloven, their nature brutal, and designedly subjected by Providence to their Orange masters.'

POETRY.

ART. 31.—*The Sweets of Solitude, and other Poems. By Thomas Burnet.* 12*mo.* 3*s.* 6*d.* Law. 1807.

MR. THOMAS Burnet is not content with writing verses, but must needs also take designs from them when written. And of the design which is prefixed as a frontispiece to this volume, who should be the subject but Mr. Thomas Burnet himself! With complacency in his countenance, and his thumb in his mouth, he puts us strongly in mind of

'Little Jack Horner,
As he sat in his corner
Eating his Christmas pie;
He put in his thumb,
And pull'd out a plumb,
And cried "What a good boy am I." '

Solitude has met with many devout admirers; Zimmerman in prose, and Mr. Burnet in verse. The latter seems to be of much the same opinion with the former, who, after descanting with considerable eloquence, through several pages, on the pleasures and advantages of solitude, appears at last to have been presuming that you are all the while accompanied by a female companion. Solitude, with a lady and a book, (provided that book be not the one before us), may, doubtless, for a certain time, be agreeable enough; but then it is not solitude.

Its sweets however, such as they are, are celebrated by our author in seventy-seven elegies. *Elegeia flebile carmen!* He also comes forward as a writer of odes, and of satire, or humorous compositions. The 'Child of Fame,' is intended, we believe, as a satire on the French emperor, and the principal wit consists in calling him BON, and NAP. This puerile and contemptible mode of venting our spite against our enemy, which daily issues from the press in newspapers and other publications of the day, is unworthy of the British character. The conqueror of so many kings is not to be subdued by arms like these; and contempt, real or affected, should fate ever bring on the dreadful struggle which must decide the fate of our country, would prove but a feeble resource.

The merits of the author's 'Ode to War,' consist in the use of a number of strange dissonant words of his own coining, which never before met the eye of man, in a sublime contempt of metre, and a very moderate respect for sense.

ART. 32.—*Contemplation, a Poem; with Tales and other poetical Compositions. By John Penwarne.* 8vo. 6s. Longman. 1807.

MR. Thomas Burnet is followed, *passibus æquis*, by Mr. John Penwarne, who drags the Muse by main force from the groves and fountains of Helicon, to the tin mines of Cornwall. Her wings are so damped by the vapours of those subterraneous regions, that she cannot escape from their neighbourhood, though the subject of Contemplation, a tolerably general subject, as it might seem, and is pursued through four cantos. In the second of these, an episode is introduced, called 'William and Mary,' being an history of two Cornish lovers, of whom the former went abroad to seek his fortune, and on his return was shipwrecked on the rocks of his native country in sight of his mistress, who goes mad, according to due form, in consequence. The reader will not praise the invention of Mr. Penwarne, as the same story, as nearly as may be, has before been told full as well by St. Pierre, in his Paul and Virginia; and may also be found in Enfield's Speaker, in a tale intituled, (unless our memory fails us,) Junio and Theana. We had little anxiety therefore to see it brought to table a third time, without any variation to distinguish it, except for the worse. In the third canto we are again dragged to Penzance. A description of the pilchard fishery (the bare idea of which is enough to inspire a man with the soul of a poet), the Land's End,

and other collateral subjects, are continued to the end of the poem. Such are the narrow limits prescribed by the capacity of Mr. Penwarne to the boundless flights of 'Contemplation.' Why that particular title has been fixed upon, we cannot conceive. The author might with great propriety have used the same liberty which Shakspeare has done in his Twelfth Night, and called his poem 'Contemplation, or what you will.'

We should fail in our duty to this author, if we did not recommend to him a more accurate study of his own language, before he again invites the attention of the public to the productions of his genius. Verbs active and verbs neuter are used by him with an indiscriminating impartiality; for instance, to *hide* in the latter, to *rise* in the former sense.

> 'With effort vast he (a Triton) seem'd to *rise*
> A chrystal column to the skies,
> In gentle showers which fell.'

These nervous lines are part of a fable intituled 'the Fountain and the Steam-engine,' which seems to have been written for the purpose of proclaiming to the world the name and merits of a certain engine-maker, viz. 'the author's worthy and most ingenious friend, Mr. Jonathan Hornblower, of Penryn in Cornwall.'

NOVEL.

ART. 33.—*Gabriel Forrester; or, the Deserted Son: a Novel, in four Volumes: by T. P. Lathy, Author of Usurpation, &c.* 12mo. Oddy. 1807.

BOTH in subject and in style, the author of the 'Deserted Son' has evidently made Tom Jones his model; and though he is very inferior to his great prototype, yet he is much above the generality of modern novel-writers. We will not say that we strenuously recommend him to our female readers; for their delicacy will be often offended, the author having too frequently introduced scenes in which the reader is left to 'dream' the conclusion; and which are sometimes drawn with so much warmth, that we wonder the paper did not take fire. He merits however a little longer life than most of the ephemeral productions of the day, both for the novelty of the attempt, and for his able delineation of several of his characters, particularly Sir Hector Gabion, who is a veteran general, and takes the part of 'Squire Western; and of lord Tandem, who is a modern black-leg, and by Sir Hector's consent, pays his addresses to his daughter Jemima, the heroine of the piece. Between this lady and Forrester there exists a mutual passion, unknown to Sir Hector. Some attentions however which Forrester shews to Miss Diana Gabion, an old maid, and sister of Sir H. she misconstrues into 'tenders of affection,' and equally deceives herself and lord Tandem with the hope that she shall 'hoax' the young one,

Several ludicrous scenes in consequence take place. Lord Tandem however has his suspicions that things are not going on quite right, and employs Parrott, an accommodating chaplain, who had also made acceptable overtures to Miss Diana, to keep a good look out. We shall give, as a specimen of our author's style, the sixth chapter, premising that the motto affixed, is Henry IVth's Soliloquy on Sleep.

'If that great master of human nature could make Henry 4th whine (as he does throughout this admirable soliloquy) for want of sleep, which thousands of his poorest subjects at that hour enjoyed and cry out, 'Uneasy lies the head that wears a crown,' we can only exclaim, poor weak nature! How much wiser is the infant who when displeased with a toy, throws it away and despises it, than was Henry, who continued to wear a bauble, which glittered indeed in the eyes of others, but was only a thorn in his own side: but every age has its rattle to amuse it. If a crown, which millions repose soundly without bestowing a single thought on, could make a king pass so restless a night, there is much greater reason for a commoner to be sleepless, who has lost that essential part of the human body —the heart.

'Ambition is indeed a headstrong passion, scornful of resistance, lavish of blood, and over-bearing with resistless force all the gentler passions, except one, of the mind, as a river swollen with rain, or dissolved snow, overflows its banks, and sweeps the adjacent country in an undistinguished ruin. But ambition is the stamp of only some few particular minds, and is not the sovereign passion. It yields to love, whose sway is universal, and though the most gentle of the human passions, yet, where it takes up its residence, it is no less tyrannical and inimical to sleep than ambition.

'According to its different operations in our bosoms, we are either furious or tame, compassionate or revengeful, elevated by hope or depressed by despair. By love the proudest sink into abject slavery, heroes into gentleness, and cowards rise to heroism. When thawed by love, the miser's frozen heart melts into a kind of liberality, and prodigals forget their vices: those of the meanest intellects are inspired with new ideas and sensations; and, whilst a single amour is sufficient to brush off the clown, the pedant acts like a fool. Love subdues all mankind, from the beardless boy to the doating grey-beard; in the latter case, nature, indeed, appears in rather a ridiculous light, but no man should laugh, because it may be his own lot.

'There have been, indeed, some foolish wise men (for wise men have their lunatic as well as their lucid intervals) who have pretended to doubt whether love be a natural or a fictitious passion; but let all the world ask their own hearts whether they have not at some period or other of their lives, experienced its reality. Men of more learning than common sense will often utter the most ridiculous assertions to make themselves appear eccentric, and this must be one of them. Love is the real happiness of every individual in society; it is the pure gold which gilds 'the nauseous pill of life;' and with-

out it, rank, wealth, power, are only Dutch metals. I should however inform the reader, (if he be already ignorant of it,) that the ancient poets speak of two Cupids; one of which is an ingenuous youth, the son of Jupiter and Venus, a celestial deity: the other a debauchée, son of Nox and Erebus, whose companions are Drunkenness, Sorrow, Enmity, Contention, Disease, and other plagues of that kind. I speak of the former; and as Shakspeare says of music,

> "The man that hath no music in himself,
> Nor is not mov'd with concord of sweet sounds,
> Is fit for treasons, stratagems and spoils,
> The motions of his spirit are dull as night,
> And his affections dark as Erebus:
> Let no such man be trusted:"

so I say that the man whose soul is not attuned to love, who denies it to be a work of nature, is himself as far removed from humanity by the absence of one of its noblest passions, as a brute is beneath it through the want of reason. As I scorn to betray any man or seduce any woman into the reading that of which they may be afterwards ashamed, I think proper to inform them that in the bill of fare which they are to expect, love is a principal ingredient, and I beg to relate an anecdote, for which Cicero is my author. He says that there lived at Rome a man named Gippius, a good natured easy husband, or what is termed one of the best in the world.

'He used to feign himself asleep whilst his wife received the visits of her lovers; but a person coming one day whom he disliked, he exclaimed, '*non omnibus dormio*,' I do not sleep for every body; Like Gippius, I say I do not write for every body; of which the Platonists, and dissentients from love will do well to take notice, as the banquet is not adapted to their tastes. No; let the generous sons and rosy-cheeked pouting-lipped daughters of nature go on to the table, and find fault with the entertainment, if their consciences will permit them.

The general who had fought all the battles he would ever fight in this world, both in the fields of Mars and Venus, unless, as was commonly the case once or oftener in a day, he fought them over again with his tongue, yielded to Morpheus the instant he shook his poppies over his head, which with poets, is the signal for falling asleep. His lordship and Parrot, previously to resigning their heads to their pillows, had the following dialogue: "Well, my lord, our two bits of blood have broken down with us at last, run us on the wrong side of the post."---

"Why, d—n it, you are not *griped* already, are you? I thought you *bottom* to the back bone, and what you wanted in *foot*, you could always make up by *crossing* and *jostling*. What, shall I who have had the black legs of Newmarket at a *dead wind*, and you who have more tricks than a bailiff's follower, be afraid to start against a colt that has never been in training, without a pedigree?"

"But, my lord, you see what odds are against us, the two women a real ready on his side."—"What signifies that? the General will *back*

me, *play* or *pay*."—" But I shall lose my match."—" *Draw off*, then zounds, the's spavined, broken down, and too old to be taken into training."—"Nay, I only wanted to secure your match."—"Then let her take in the greenhorn, Forrester, which will do my business with the filly; I'll *hedge* you off with such a share of the winnings, as shall secure you a better match than that your are *hoaxed* out of, without the punishment of riding over the heavy course of matrimony, with such a *dead weight* on your shoulders."—" Done, my Lord." This *conscientious* bargain left the two worthy contractors to sleep in peace; but whether the water had rather warmed than cooled Jemima and Forrester (he had just preserved her from being drowned), and had left some feverish symptoms behind, or for any other reason which the reader may guess, they both passed the night so agitated by their new situation, and the hopes and fears attendant on them, that day almost opened the windows of the east before they closed their eyes. Miss Diana was not more drowsy, although somewhat more tranquil. Her sensations were those of hope unalloy'd by fears, as she imagined there was nothing wanting to her happiness but Forrester's inclination, which she made no doubt of having already secured. All her restlessness was occasioned by forming plans to bring matters to a speedy conclusion.'

MISCELLANEOUS.

ART. 34.—*The first Elements of the French Language, adapted to the Use of Beginners, as an Easy Introduction to more Extensive Grammars, by* C. F. H. B* N** L. 8vo. 4s. Chester, 1807.

CONTAINING something useful, but buried under a heap of rubbish.

ART. 35.—*Authentic Narrative of the Death of Lord Nelson; with the Circumstances preceding, attending, and subsequent to that Event; the professional Report of his Lordship's Wound; and several interesting Anecdotes. By W. Beatty, M.D. Surgeon to the Victory in the Battle of Trafalgar.* 8vo. Cadell *and* Davies. 1807.

THE only circumstance we discover in this authentic narrative, varying from the many accounts of Lord Nelson's death, which have been laid before the public, is, that the fatal ball was not discharged from a *rifle* musket, as it is generally supposed. An annexed plate represents the ball in the exact state in which it was extracted, and in its present state, as set in crystal by Mr. Yonge, and presented to the writer of this narrative, by Sir Thomas Hardy.

ART. 36.—*The Origin and Description of Bognor, or Hothampton, and an Account of some adjacent Villages, with a View of the former Place, by J.B. Davies, M.D.*: 12mo. Tipper. 1807.

AS late as the year 1784, Bognor was known only as a resort for smugglers, at which time it consisted of a few huts for fishermen,

and for persons of the lowest order. From the salubrity of the air, sir Richard Hotham, of Merton Place, Surrey, selected Bognor for his residence. He purchased an old farm-house in order to convert it into an hermitage. At that time it was not known that the country afforded soil for making bricks, or that the coast produced chalk that could be made into lime. Notwithstanding sir Richard met with several obstacles, he changed an ancient shapeless building into a commodious dwelling, to which he gave the name of Bognor Lodge. Sir Richard's skill, united to the natural advantages of the situation, made it a very agreeable and eligible abode. Becoming more and more satisfied with Bognor, he purchased other land, and built convenient dwellings for the accommodation of those who might desire retirement and sea bathing; and in a short time became sole proprietor of this territory, comprizing not less than 1600 acres. It is superfluous to say that it is now become a fashionable watering place, though on a smaller scale than many others possessing fewer recommendations. Mr. Davies, considering the scantiness of his materials, has done ample justice to the subject he has undertaken.

ART. 37.—*The Eye of Reason: which is intended to diffuse Liberty throughout all Classes, instil Morality, and expand the Mind, being a Paper of Essays on most popular Political Subjects that have occurred between Jan. 3d and May 30th,* 1807. 12*mo.* 6*s. boards.* Kemmish. 1807.

A VERY fair and impartial character of the late and present administration will be found in this work, which is a collection of essays that were published twice a week from January to June. The author's zeal, however, in the cause of patriotism has frequently hurried him into the greatest grammatical inaccuracies: 'It was him, and it was me,' offend our eyes more than once; but we are willing to forgive these inattentions, for the pleasure we have received; and we cordially wish that the sale of the 'Eye of Reason,' may enable the author, whoever he may be, to surmount his present pecuniary difficulties.

TO CORRESPONDENTS.

MR. James Parkinson of Hoxton, has sent a letter to complain of some expressions made use of in our Review of his '*Observations on the Indulgence of Children*;' but if Mr. P. will refer to the list of his publications printed at the end of that work, he will find an eulogy on his '*Remarks on Mr. Whitbread's Plan*, &c. which is *fathered* on the Critical Review; though we did not notice those *remarks* till our number for September, p. 101; and we leave Mr. P. to compare the *resemblance between his panegyric and our own.*

ADDRESS TO THE PUBLIC.

THE numerous testimonies of unsolicited approbation, respecting the impartial conduct of our Review, which we have lately received from all parts of the country, have determined us to make new and more vigorous exertions to merit the favour which we have obtained. We have accordingly made such arrangements as will better enable our critical industry to keep pace with the rapid motions of the press. We are far from wishing to draw any invidious comparisons between ourselves and our competitors; but we believe that, even at present, no other Review is superior to our own in an interesting variety of matter, or in the early notice of new publications.

Our political and our religious principles are, we trust, such as will secure us the steady support of the good and wise of every sect and party in the United Empire. In politics we maintain the pure principles of the British constitution; and in religion, the unsophisticated doctrine of the New Testament. We are the friends of all who are the friends of truth, of their country, and mankind. No bad book has ever been commended by us, because it was written by our friends; nor any good book been reviled, because it was the production of our enemies. We will continue to distribute impartial justice both to friends and foes; and not only an elaborate criticism, but a pure morality, shall preside in our decisions. Such is the plan which we will prosecute with unabating perseverance; and according to the degree of the execution, will be our share of the public approbation.

In future we shall enumerate at the end of each number, the principal articles which will be reviewed in the next; and to the Appendix, we shall subjoin a summary of politics, principally domestic; for the last four months; and a compendious history of literature and science during the same period.

A List of Articles which, with many others, will appear in the next Number of the Critical Review.

Herriot's Travels through the Canadas.
Fitzthomas's Epistles of Ovid.
Kirwan's Logic.
Barrow's Life of Lord Macartney.
Evanson's Sermons.
Card's Reign of Charlemagne.
Harriott's Struggles through Life.
Chalmers's Caledonia.
Wilson on Fever.
Beddoes' Researches on ditto
Smithers' Affection.
Baron Masere's Historiæ Anglicanæ Selecta Monumenta.